



Vera Effigies
Armigeri War
harum Institu-



Thomae Nigelli
nesfordiensis
tionum Authoris.

W. Marshall sculpsit.



Vera Effigies
Armigeri War
harum Institu-



Thomae Nigelli
nesfordiensis
tionum Authoris.

Will: Marshall sculpsit.

A
TREATISE
OF
DIRECTION,
HOW
To travell safely, and
profitably into Forraigne
Countries.

*Written by Thomas Neale of Warneford, in
the County of Southampton,
Esquire.*

*Oh youth! a greater order doth arise
Of daily Chances: let it not suffice
To see th' adjoyning France: but bravely know
The farthest Ister, and the winds that blow
From Northern Boreas: see faire Egypt's strand,
And that hot Eastern Nabathem land
That views the rising Sun: and that which calls
It selfe from thise red beames, where Phoebus sits.
That at the last thou happily may'st come
To see then great Uilises to thy home. Petronius.*

LONDON,
Printed for *Humphrey Robinson.*
1643.





*To his dearely beloved
Brother, Mr. VVilliam
Neale at Tours in
France, or else-
where these.*



Fall men in a man-
ner (most dear Bro-
ther) applying
themselves unto a-
ny action of con-
sequence, may seeme to need, a
Counsellor and director : much

The Epistle Dedicatorie.

more certainly may hee want
this ayde, which wandereth
through uncertaine passages, and
walketh through the unknown
wayes of an unstable conversati-
on. And since (as it seemeth to
mee) that man hath good, and
propitious lucke, which in his
doubtfull extremities may have
the opportunity to flye unto
wholsome and grave counsels:
there can nothing be more hap-
pily assigned unto an ingenuous,
and well educated nature, then
some path or learned directi-
on, which may be rather signed
with the lively pourtraicture of
eloquence, then with lime or
chalke-stone. This noble facul-
tie,

The Epistle Dedicatorie.

tie, I must confesse, I cannot
boast, because it is both unseem-
ly for a teacher of naked truth,
to use the adulterate flourishes
of Rhetorique, and also, because
it is so meanly apparant in mee,
that it will presently decay, if it
should bee brought before, the
judicious lights of these times:
only my chiefe ayme is in this
Treatise, to shew and breath
forth the ingenuous candour of
my minde; and my brotherly af-
fection towards you; if those
rules, which in the following
subject bee proposed, may by
A 5 you

The Epistle Dedicatorie

you bee received with the like kind inclination. There are some (I perswade my selfe) of a light and brain-sick condition, which (being also not few in number) desire to borrow no directions from the store-house of learned Philosophie: and so much contemne the rules of contemplation, and the demonstrations which are deduced from our solitary thoughts, that they suppose these Canons, but meere ridiculous, and crasie fantasies, and the vaine blasts of swelling Ayre. But how much you contemne

The Epistle Dedicatorie.

temne the sottish opinion of
these men , and dislike of
this most pernicious tenet a-
gainst all vertuous proceedings
I am very well acquainted :
having in your childish yeares,
heard your laborious Essayes,
most elegantly for that age em-
ployed, in the praises and com-
mendations of contemplative
men; for there is no man without
all question, which desireth
(with *Ennius*) to live the life
of a reasonable creature, but
doth cordially admire learning,
and desireth to salute those
sweet

The Epistle Dedicatorie.

sweet flowers of Science, from whose fragrant beds, sundry choyce compositions of elocution doth arise, whereby ordinary things, may bee understood with delight, and obscure things may bee made easie by industrie. So generall and learned a mistresse is Theory, joyned with the discreet practise of things, that from this store-houle for all uses, will not be wanting matter and workmanship, to supply the richnesse of our wits, for intention, judgement, or the finall ends of our enterprises.

The Epistle Dedicatorie.

prises. Those things therefore
(dearely esteemed brother)
which I deduce from this Ma-
gazine, and in the subsequent
Tract, doe propose unto you; I
entreat you not to undervalew,
untill the second consideration,
the third reading over, and the
fourefold more acurate know-
ledge (then yet your yeares are
capable of) of humane subtile-
ties and affaires, may convict
men in these present directions;
an importunate affecter of tri-
fling observations, or a bringer
forth of such productions, which
are

The Epistle Dedicatorie.

are obscure, and erroneous from that round Cylinder of vertues peregrination. Neither can I conceive, that you spend your pretious time amisse, when you cast your eyes, and your most serious faculties upon learned discourses, as though that these were but employments for idle times, and hinderances to affaires of consequence; thinking it a childish practise, (as many doe,) to meditate, or write out any learned Contemplation. Belceve me, those follies which they that affect this lazinessse, commit, are
moore

The Epistle Dedicatorie.

meere frivolous ravings, and oftentimes, not valuab^le in the right scale of reason, to turne downe the weight of a crackt nut-shell. Avoid them; for rightly doth *Homer* instruct you, in his first booke of the learned *Travailour*; under the person of *Telemachus*;

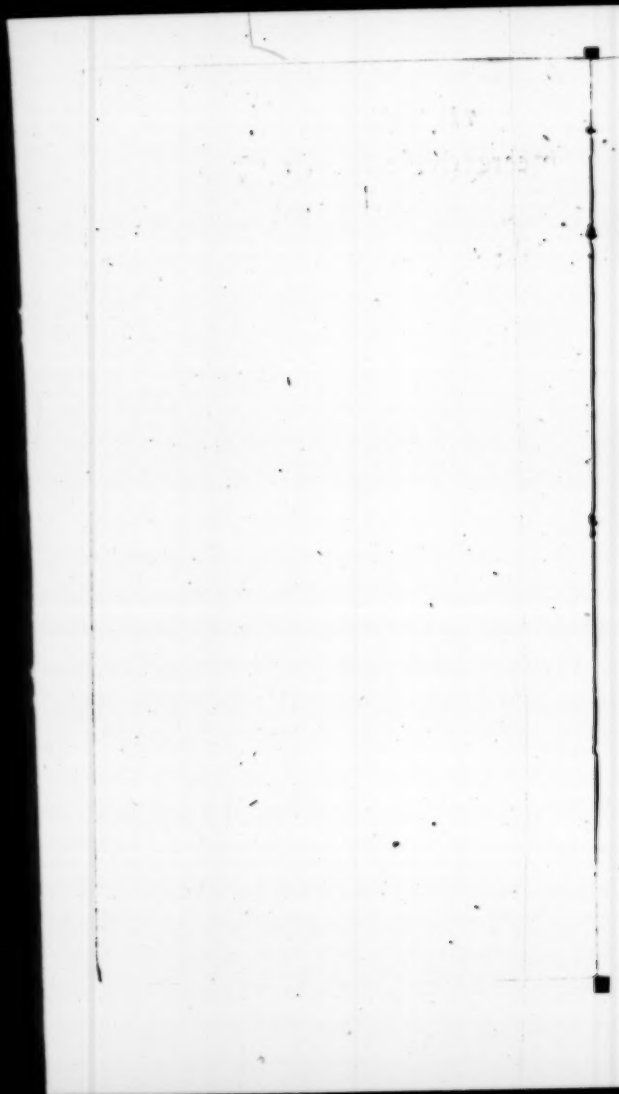
It fits thee not (now age more wisdom brings)

Still, for to follow those same childish things.

Farewell.

Dated at *Warrisford* April 3.

1638.





To the Reader.

MAny there are (Courteous Reader,) which have and doe daily observe, to their due commendation, in the voyages they undertake, things worthy the eternall register of fame: and some have not beene wanting in all ages which in the words of that learned man (Gaspar Waserus) non tantum transcurrendo, corpora hominum aspiciunt, sed etiam animos, atque rerum

To the Reader.

rum momenta, non margines,
aut super fines introspiciunt: But
few or none, which have prescribed
the exact and profitable limits, which
ought to direct this laudable purpose.
And therefore I have observed it to
be a custome (perhaps, where it is
well sorted, not unprofitable) among
those which send forth their sons,
pupils, or kinsmen to travell, to e-
lect some discreet, and well experi-
enc't Companion, which may more
safely waite them to their owne
homes backe againe, through many
tempests, that continually use to as-
sault those which Iourny from their
homes. But these doe not alwayes ful-
fill the intentions of the Directors,
or rather imployers; because fre-
quently

To the Reader.

quently most men belye or overweene their own sufficiencie : and (which is worse) usually overshadow, by their canning demeanour, at or before their election, their owne vices.

I have therefore thought it, in my opinion, alwaies a profitable worke ; if any (which hath ability for directions of this quality) studious, and sober man, would, collect, to necessary and pertinent beades, such monitions cautions, and observations, which might be easily found out : Whereby the hot spirits of some novices may be wholesomely restrained and faithfully instructed. For these dumbe counselors, are commonly most trusty, and carry with them in their prudent directions, collected from both reading
and

To the Reader.

and experience more solid profit: then those which eyther readily spend their Iudgements without meditation, or at leastwise have no other but transitory and superficial knowledge. Finding therefore none that hath in our vulgar language (to my remembrance) undertaken this profitable essay; I have adventured to make publique a small treatise of direction how to travell profitably, and safely into forraigne Countries; which in another idome I had some 4 yeares since addressed, to a neere and deere travellor of my acquaintance. The originall shall hereafter appeare, (although not so fully furnished) if this impolished translation, with the not altogether unnecessary additions may passe without

To the Reader.

without the censure of the criticall,
and with the allowance of the Courte-
ous reader. I well know the presses
groane with the weight of pamphlets
and (since this most happy invention)
innumerable bookes of all sortes lye
moulding in most private studies, and
libraries, fearing the wormes, and
desiring their readers. Nay many
iudicious volumes of former, and mo-
derne times doe now cum blattis
et tincis rixari ; whilst many more
idle vanities or raging follyes doe
busymens minds upon worse imploi-
ments. Sed (in the phrase of Baudi-
us) quæ est ista profusio tempo-
ris in hac vitæ brevitæ, tantaq;
copia rerum scitu dignissima-
rum, tempus tanquam rem va-
cuam

To the Reader.

cuam aut noxiam super vacuis
impendere? nec supervacuis tan-
tum sed noxiis, ut quæ dulcedine
quadam sui, præclarissima quæ-
q; ingenia alliciant ad se, & avo-
cent a melioribus? expertus lo-
quor, nec quisquam tibi mihi ve-
rba dederit, ut in plurimorum
nugis, magnum aliquod aut se-
cretum bonum inesse suspice-
mur. *I have therefore provided a re-
medy in this little treatise to mitigate
this disease, for my selfe and others
(if they will as many doe,) have any
confidence of an unknown physitian.
Heere also the patient may trust
without danger; and knowing once
the quality of the potion, take as little
as it pleaseth him selfe. For the need-
lesse*

To the Reader.

leſſe (which ſome perhaps, malevolent
eſteemers of other mens endeavours,
may object) ſubject of this booke; I
will answer with a learned Philolo-
ger: Stultum eſt, certe ſerum nimis
jam demum incipere miſereri
chartarum, quæ tam diù, tam
miſerè, ſine omni gratia perie-
runt, & pereunt quotidie. Be-
ſides, Scribimus indocti doctiq;
And there is not (if we beleave
Pliny) any booke out of which the
laborious, and candid reader, may
not collect ſome profit. How ever I
have made it publique for to ſerve my
owne turne; who have now one, I
may not repent to leave this unto, as
a legacy, or-direction. But I would
be willing to benefit more, and a-
mongſt

To the Reader.

mongst the rest my courteous, and benevolent reader otherwise.

*Optarem ut placeam, sin minus
ut taceam*

*From my house. At
Warneford.*

T. N.

3. Feb. 1642.



A Treatise of direction ;
 how to travaile profitably, and
 safely into forraigne Countries.

Now therefore, that we
 may methodically signe
 those precepts, which in
 the epistle we have generally pre-
 mised, it will not be impertinent
 to bring before the reader, their
 logicall distribution: and first that
 we may profitably bend our di-
 rections, let us behold the end, un-
 to which, your resolution and my
 speech ought to be referred. *The*
end therefore of discreet Travaile, is
Wisedome : which undertaken
 B with

2 *A Treatise of direction, how*

with a fortunate preparation,
is circumscribed with two
bounds, to wit, men travaile
for experience sake, and the hard-
ning of the bodies faculties; or,
for to better the gifts of the
mind. The first cause of expe-
rience, and bettering the inward
parts, carried *Plato* into *Ægypt*,
Pythagoras into those regions of
Italy, which were then called,
the greater *Gracia*, and ushered
Apollonius (that I may use the
words of *Hierom*) unto the scor-
ched desarts of *India*, and the
secret conclave of the Sunne.
The latter moved those great
warriors (if wee allow not the
desire, of renowne to bee the
only cause) *Alexander* and *Iu-*
lius

to travell safely and profuably. 3

lius to take farre Iourneyes, that they might not only in words, but in verity prove themselves as vwell hardy, as valiant.

Therefore that great *Macedonian* monarch, when hee observed a Common Souldier frozen almost to death by passing through those mountainous Counties; descending from his throne, or chaire of state, placed the halfe dead souldier therein, that after those delicacies of ambition, which hee bought by the endeavours of the common souldier, hee might obtaine the fame of a compassionate and hardy man. So often *Iulius Caesar*, that true, and legitimate sonne

B 2

son of *Mars*, as wel in his descent,
 a; actions, was wont to take, not
 only the same diet, and lodging
 with the meanest of his souldiers :
 but some times upon especiall oc-
 casion, he was used to prevent
 the marches, and with incredi-
 ble celerity to passe one hundred
 miles within the compasse of one
 day. Rightly did these famous
 chieftaines understand that true,
 and ancient sentence of the poet
Timocles in Athenæus : l. 6.

*Each noble soule most labours takes,
 for why ?*

His honours issue from his Industrie.

Heated with this Imagination,
 did *Alexander* after the laborious
 siege of the City *Oxidrace*, leapt in
 a most ardent sweat, into the river
Cephysus

to travell safely and profuably. 5

Cephus: that by enduring at the same time the heat of the south, and the cold of the north, he might shew the strong composition of his body, and the invincible tolerance of his mind. But much more was the wonderfull tolerance of the Phylosophers, as though there had among them beene this only strife, which should be able to endure most. For *Zeno* the master or beginner of the stoick sect, when he might have lived safe in his owne Countrey, travelled out of desire of encreasing his knowledge, and shewing his constancy, into *Sicilie*, to the City of *Phalaris* that most inhumane Tyrant, named *Agri-gen-tum*, being so confident of his
Towne

owne abilities in enduring, saith *Valerius l. 3.* that by his precepts, the barbarous ferity of the people, and cruell savage in humanity of the Tyrant himselfe might be mollified. A Philosopher also of the same name being entertained by *Nearchus* likewise a most fierce Tyrant, and after some conspiracy against him being taken and also freed from the tortures of the rack upon hope of some farther Confession, approaching neere unto that monster of men, he so strongly fastned with his teeth upon the eare of the Tyrant, that he bit his eare from his head; neither left his hold until his bowels were plucked forth. Strange are the examples of *Anaxarchus*, *Theodorus*, *Calanus* the Indian

dian, & of other Gymnosophists, which we read of their tollerance in this, and other authors: al which to adde unto this Topique will be both tedious, and unnecessary. And certainly this is most plainly Confessed, by al that read the examples of histories, that men which have beene Inclined to tra-vaile have nothing so much desired, as glory, and credit, amongst those forraigne nations where they have beene entertained; which some have endeavoured to obtaine by the vigour of the minde, and the faculties of an understanding, shining with the sparkes of vertues and learning: others have laboured to get by the vastnesse, strength, patience, and

agility of their bodies. But this ostentation of bodily strength is more sordid, then the other, which is most ingeniously decyphered by the witty Poet Martiall.

*Hoc ego tuque sumus: sed quod sum
non potes esse.*

Tu, quod es è populo, quilibet esse potest.

*We both have humane shape: but what I
am*

*Doe what thou wilt, thou canst scarce e-
ver bee.*

*But such a one as thou, each Cobler can
Or any worme of the Vulgarity.*

*Homer also, a most exquisite mor-
rall Philosopher and Poet, being
about to designe the perfect linea-
ments of a discreet Travellour,
doth not assigne him the strength
of Ajax, or the cholerique fury of
Diomed,*

to travell safely and profitably. 9

*Diomed, but under the person of
Ulysses frameth him, a subtle obser-
ver of mens manners and rites po-
litique; for this was hee,*

*Which often and with good discretion
saw*

*Each Cities manners, and each nations
Law.*

*And many troubles barbour'd in his
minde*

*How he againe his native home might
find.*

Or as Horace paraphraseth :

*Which Conquerour of Troy, had many
seene*

Of Cities, and in many places beene :

*Which by providing for his sottish
Crew,*

*Himselfe into ful many Troubles
drew.*

*And yet by strict observance of what's
past*

*Through many waves, saw his owne
home at last.*

As it were exemplarily treading
out the pathes of the most grave
Philosophers, and Travaling to
learne experience, and teach pru-
dence. Not as many braine-sicke
Travellours doe in these times ;
which live from day to day, as the
proverbe is ; and being overheated
by a furious brain, doe skip in for-
raigne Countries, without me-
thod or discretion, from one place
to another : or inflamed with an
incessant desire of dancing up and
downe, practise nothing else, but
to advance their unruly and head-
long passions. These a considera-
tion

to travell safely and profitably.

11

tion of their universall emptinesse both in braine and purse (any wise and prudent man would suppose) if they had but one Dramme of discretion, would send backe, although with loss into their Countries. Infinite numbers of which summer Birds, that are onely like swallowes or Cuckowes, good for the sack and smoke in the chimnies, doe so overheate themselves with hot exotique wines and fruits, perpetually gowstering on the *French* or *Italian* delicacies, that scarce one of 10 returneth home alive. How many at the assault of the *Groine* and *Lisbone*, when *Don Antonio* the base would have recovered *Portugal*, were sent unto their latest homes in a forraigne

forraigne soile by heedlesse deuouring of out-landish foode ; here numbers dyed (as one speaketh) and distempers were Conquerours over the English Victors. The same fortune run many of our young lusty merchants and mariners *In Iava*, at *Bantam* ; at the *Moluccaes*, *Amboina*, *Banda*, the gulfe of *Bengala*, *Coromandel*, *Pegu*, *Tenussery*, *Mocasser*, *Acben*, *Sumatra*, *Zeilan*, and finally in all those hot Countries of *China* and *Iapon*; which doe overthrow your health with the hot fruits of those Countries, and by excessive drinking of a strong wine, Called *Arecca*, Common throughout all the east, and with the contagious women, and almost as Contagi-

ous heat of the Country. And many (if not too many) are those, which wearied with the delights of their owne Country, see *Italy*, *Spaine*, *France*, upon as hard conditions: which besides the Inconvenience of French affronts, and *Rodomantado* duels, Spanish Inquisitions, and Italian suspicions (with *Naples* buttons sometimes to boot) run them into many irrecoverable hazards. Pity it is (saith a discrete Travellour) that the parents, tutors, guardians, and friends will permit, much lesse egge on rash inconsiderate hot headed spirits, and vaine glorious brain-sick youths; whose only studies at home hath beene their cup, pipe and some butterfly Vanities, from the frying-pan

pan into the fire; from Domesticali
 into forraign madnesse; as though
 the change of Ayre for a seav'rish
 body & an ill temperd mind, were
 to be preferred neere the seaside,
 when as *Horace* rightly sayeth;
Those which beyond the sea doe run
Ill taught; the climate only change
But not their minds, now quite undone
Since they were suffred thus to rage.

For. if the most Crafty *Ulisſes*
 himself could scarce after Innume-
 rable hazards, and losse of his
 companions, see the smoke fume
 out his owne palace in *Ithaca*, and
 was knowne by none of his
 friends; except by one old mastiffe
 (which it seem'd liv'd longer then
 cures doe now a daies) what shall
 wee think of their unhappy cour-
 ses,

ses, which having neither wit, age, nor experience; ruine all their patrimony at home, and cannot spare, when they most abound? Certainly such brainsick skippers (as *Lipsius* speaketh) are like to returne more fooles then they went forth. For such endeavour not to make better their minds faculties; but only desire to jette up and downe, that they may know the length of the waies, and the names of the cities. There ought therefore to be limits, and bounds set before these travellers, or rather Skippers, that may opportunely keepe them in the path way of discretion.

The first limit therefore ought to be, the Consideration of our purpose; and to what end (as the Poet.

Poet speaketh, we are ordained, what the order of things is, what Course of life wil besit us; what may be the vocation of our necessity and Inclination.

Also whether it bee convenient for our naturall addictions, the health of our bodies, the profit of our affaires, and the manner of our Conversation to travell. Then it is necessary to observe into what kind of regions, and sorts of men we are to passe: as also what things are necessary for such a resolution: and in all these circumstances we must take great care least we bee deceived. That which followes is that we must have a regard of wel settling those things we leave behind us, and not (as some doe)

ought

dought wee to thinke, that our estates will follow us from one land unto another. There must be some certaine end (as *Persius* saith) unto which wee must direct our actions, and a certaine marke or scope to be aimed at, must alwaies be before us. The longest day hath a night following, which Cometh although slowly, yet at length it arriveth by degrees. The long Journey too hath an end, and breatheth into a fainting period it being the generall aime of all discreet Travellours, there to dy, where they have beene borne, to end their lives in their native soile although, as the Ancient Poet hath it.

To heaven still, we find an equall way
Whither

*Whither at home, or else abroad we
stay.*

Yet (as Tully speaketh) our
Country hath in it a certaine inti-
cing sweetnesse, and delight, that
young men oftentimes doe affect
the very beames of those houses in
which they were borne. Where-
fore let every discreet Travellour,
build or settle some mansion in his
owne Country, if he be able; that
he may be the more gratefully re-
ceived at his returne: otherwise
he is rather an exile then a Travel-
lour, neither travelleth such an one
that he may come home more
sufficient, and better instructed: but
if he repasse by chance, that he may
appeare more desperate, and un-
happy. Or oftentimes it hap-
peneth

peneth, that he which contemneth, and Slighteth his Country, is slighted also by his Country. Therefore let each Travellour settle his affaires, as well, as he may, before his departure. For in his owne Country and family each wise man doth use first to begin Vniformity.

These things being warily observed, it is necessary to purge the mind from the dreggs of ill humours, and violent passions: and first of those innate bitteresses, which with their sharpenesse infect each thing we taste: next those impolished crudities, which may disgust forraigne nations. For every severall clymate hath amongst the ruder sort of Inhabitants some humours,

humours, and whimsies predominant; which carry with them a distast being Iudged by the palate of a stranger. So the French are accounted vnconstant and rash; the Spaniards proud, and vaine glorious; the Italian suspicious and revengefull; the Germans, blockish and heavy; the Sicylians, Luxurious and effeminate; the Polonian, barbarous and insolent; the Russe, Cruell, and yet parasiticall; the Hungarian, furious and distasteful. Generally also the Europeans are dreadlesse and rash, the Asians slothfull and effeminate; the African subtile and mercilesse; the American savage and heathenish. Our extravagant humours therefore, when we Travell are to be polished

polished with the rasor of a mild and well qualified temper, that a man may Converse with forreigners, without shame to his Countreymen, or offence to strangers. For nothing, in my opinion is more dangerous, and madde then for a Travellour in strange regions to commit those things, which being not fitted to the civility and custome of the places, he converseth in, may call into question the genius of his Country, and the Ability of his owne discretion; so that if any sudden affront or mischance happen, he may seeme to beare it deservedly, whilst his owne ill carriage may be made the occasion of his unhappy successe.

It is therefore a very necessary
and

and considerable worke for all discreet Travellours to cleare themselves of the burthen of unnecessary passions before they depart from home. For it is a very difficult matter to polish ones education in that place, where all the faculties of nature are so put out of order, that scarcely our best endeavours can free our selves from many hazards, and inconveniences. For aptly doth agree to many, which neglect this rule, that saying of the Poet *Horace*:

*They change oft-times the clime
not manners, which doe passe*

Their Country shoares—Yea often
(as *Seneca* hath it) passions, the frailties and Infirmities of humane nature do most frequently follow
those

those wanderers, which depart from their Country out of a vaine wearinesse or Curiosity : whilest those sincere abilities which they possessed at home are infected with Exotique contagions. Neither are those passions eased or cured by time, which are rather increased by practising Trifles. And in another place the same learned and judicious Philosopher : Thou art about to change thy Country : but observe, if by avoiding that, thou canst avoide thy selfe ; and not rather contrariwise ; thou bearest not about thee, the aggravation of thy mischievous passions.

As those which are sicke of a feaver unquietly tosse, and tumble

ble themselves about, vainely hoping for ease : so many times doe those, which being sicke and diseased in their minds change climates, desiring to remedy their ungoverned affections. For this is the way rather to uncover, then to take away the disease : to confesse & betray this inward heate, and not to heale it. Elegantly saith the Roman wise man : It is the property of a sick man to endure nothing long, but rather to use changes as remedies. Hence are those wandering peregrinations undertaken, and many shoares passed over, and sometimes by land, other times by sea, over-wearied inconstancy condemning her pleasant

to travell safely and profuably. 25

lant abode, is imployed. Such
therefore doe rather fly away
from, then avoide troubles, as
that hart in *Virgill*.

*Whom 'mongst the Cressian Forrests
With a dart*

*The huntefman wounds : he feeling
once the smart* (gone,

*Flies swift away, & to the woods is
The Cretan woods, and now forgets
his home.*

But yet this flight is but to little
purpose, because as the same Poet
addes.

*Vnto his side doth sticke
The barbed dart, which first his ribbs
did prick.*

Therefore before a discreet
travellour doth undertake any
lourney or Peregrination, he
C ought

ought to reduce his passions to to the rule of Tranquillity ; that so he may walke in the pathes of reason, and felicity. Let his Course also looke generally up on that which is vertuous : For that which in it selfe is honest, is profitable for all men : as the observation of customes, habits, rites, governments of those men and commonwealths which we see; which ought not to be negligently forgotten, or supinely observed. And therefore most wisely did those Ancients, and amongst our later travellours, some few of the most judicious, which did commit to their briefe note-books the adventures of each day : and the notable Acts of each weeke

to

to their diaries, Kalendars & Ephe-
merides ; from the concise maga-
zine of which smal library, they
might (in *Macrobius* his fence) as
from a store-house, drawne out
plenty of provision, to put of
the famine or barrenesse of obli-
vion, or their confused memorials.
For the Table book, and this briefe
kind of writing, is the index & life
of memory; and may be made the
Ingenions inlargement, of those
things, which new matter may
consummate, and finish. Vpon this
grasse let each laborious oxe ru-
minate, that at length, he may be
be able to tread out the pure and
solid Corne of observation. And
least the forme of this kind of ob-
servation may halt, in a Iudici-

ous Travellour ought to instruct his mind with the arts (amongst which painting and limming are of best accompt) and liberrall sciences, that with their aide and direction, their notes may be reduced to a methodicall order and forme. Not after the manner of some ignorant Triflers, which while they want matter, and vnderstanding, gather together heapes of vanities; or being blinded with faction and prejudice only sort but such thinges, which are pleasing to their passions, and the Current of the times; utterly neglecting, and refusing those things, which may either rectify the error, or amend their iudgement, but how to support

to travell safely and profitably. 29

support these injudicious wanderers, the generall Topiques which follow may not unfitly be observed.

Now therefore will I endeavour to signe out limits, which may regularly direct those, which purpose to touch upon forraigne shoares. It shall be therefore necessary for those which enter a strange Country, to observe these two things; with whom to remaine, and in what place. For some, whilst they passe not to the chiefeest and most noted places of the Countrey they now are in, but to some sordid and meane Townes, rather seeke a lurking for corner their ignorance, then a place for instruction. A stranger therefore

therefore must labour and endeavour, (if he may without any great inconvenience) to seeke the chiefe seat and head of the Kingdome, wherein he resideth; neither that, in any violent hast, but by degrees: that the Iuice of his understanding may draw unto it the manners of the Inferiour regions, and in a manner naturalize them, that so more safely and easily, he may arrive at the summe of his wishes. Aptly doth *Tacitus* teach vs this necessity in the sixth booke of his *Annals* Chap. 8. instancing of *Phraates* the Parthian, which being placed in the roome of *Artabanus* by the Emperor *Tiberius*, whilest over suddenly he leaveth his Roman Customes, and followeth

loweth the guise of the *Parthians*, he being not able to brook so suddaine a change, falleth sick and dyeth. In the same manner one *Tho. Randolph* in *Queen Elizabeths* time being Embassador to *Ivan Vasilonoch* Emperour of *Moscovia*, reporteth himselfe to have narrowly avoided death or extreame sicknesse, which he had gotten, by changing his English habit overquickly into a Russian apparell. For the sodaine change of any habituated Custome, is so dangerous, that sometimes ordinary things disused bring on the necessity of death. Wherefore by degrees, the forces of custome are to be mollified or hardned according to the nature and customes

of the place, to which we intend to Travell, that when we come to the mature places of observation; we may shew no infections of bitternesse and spleene. This preparation being orderly practised, we ought to proceed warily to the chiefeſt places of the Kingdome. I call not thoſe places the chiefeſt, wheré the Court doth uſually reſide, (which ſometimes chooſeth the moſt pleaſant, not famous places) but thoſe Cities, which are moſt ancient, populous, noble, beſt ſerved with merchandizes, and if thou haſt any ſmacke of learning, where there is ſome *Academy*; as in *France*, *Paris*, and *Monpellier*; in *Italy*, *Rome* *Bonona*, and *Padua*; in
Spain

Spain: Toledo and Salamanca;
in Germany Strausburg, and Basill:
from the happy concurrence of
which famous places, not only
all sorts of exquisite learning but
the very genius of urbanity, and ci-
vility; and the sum of all profita-
ble Conversation is to be enjoyed.
In which places, commerces of all
sorts are used, the Treasure of all
humane knowledge is layed up,
and all other conveniences to ad-
vance a Travailour to the height
of civill knowledge are to be
found out. Here also are not only
bookes Containing all sciences,
(which may perhaps not over-
please; the unstable heads of
some jetting passengers) but the
most humane and lively Volumes

of famous men; whose discourses, exercises, and polite conversations (if they be seriously admitted into a mans minde) are the best epitomes of those regions. In such places, as in the *Cyberan* groves, and *Parnassean* hils, a Travellour resolving to stay; he ought so to frame and settle himselfe, that his mind be not precipitate, and unconstant, and so may loose, by to nimble and frequent motion, its due and observable considerations: and least by to nimble departing out of the right path of Iudgement, it may not shew the sudden Capacity of an Ingenious understanding, but the heady rashnesse and too apprehensive wearinesse of a stable happinesse.

To

To this observation, succeedeth, that a Travellour having Conversation, with learned men, should first rather endeavour to learne, then be ready to speake, and to understand then to teach. First it is a great and especiall hinderance of wisdom to speake much; and to desire the opinion of a ready orator, without knowledge or sufficiency. For pride and a bolder Carriage then usuall, are vices most contrary to the humility of Instruction; which vices striving to send forth the sounds of an arrogant expression, often shew a selfe love and ignorant vanity in the speaker. We must therefore labour to observe with a gentle, and quiet behaviour, being qualified

fied rather, with the desire of Instruction, then, wearied with the distast of information. Neither (as many doe) let us thinke our selves in the gallery, before we are entered into the parlour. For many (as *Seneca* well adviseth,) had arrived unto the perfection of learning ; if they had not supposed themselves perfect too soone. This evill is to be avoided, because it is most common, and yet not so common as dangerous. For now a daies nothing is so usuall, as for some proud, swelling, empty, unskillfull gul-gallant to fall into the extremity of arrogant babling; and being intoxicated with the heat of vaine glory, and selfe love, to boile out trifles,
and

and ridiculous language. And although this vice be to be abhorred every where, as a mischief which is a very great enemy, unto all quiet and sober communication; yet especially it is to be shunned by a Travellour into forraigne Countries, unto whom all things ought to seeme strange, and new; unlesse he desire to appeare imprudent, or at at leastwise improvident. And therefore *Lipsius* speaketh aptly: Almost every man of the meanest sort can babble, wander, discourse foppishly, and ramble without feare or wit from one place to another: but few can learne and search with quietnesse and discretion; which is the true end of Travailing.

Travelling. Refer therefore more to thy Instruction, and sufficiency reall, then to the vaine glorious ostentation of babling, and to that infectious itch of immetho- dicall prating. Neither unfitly only doth the over-nimble discourser in forraigne Countries let slip his words, but sometimes dangerously. For it is a very hard thing for a man that talketh much, sometimes not to faile: although he knoweth the matter of which he discourseth: but it is imposible for a man which knoweth not the manners and customes of the men and place before whom and where he is, to deliver his minde, not to erre and sometimes most grossely to be deceaved. Therefore
let

let every wise Travellour, with as much care as he may, sacrifice unto the two shrines, to wit, of memory and silence: to memory, that he may hold fast all things, which are good and profitable (for he shall according to the phrase of *Martiall*, see some few good things, many indifferent, and very many ill examples :) and that also he may refuse the things, which are not Convenient for a well nurtured education to follow: like those strong and profitable scaines or nets, which reserve the great and large fishes, but let the worthlesse small fry drop backe againe into the sea. Let him also sacrifice to silence, if not equally, yet in a plentifull measure,

sure, because he which accords
to the Poet, is like water in a fi
is to full of holes to reserve v
judgement any matter of imp
tant consequence. But thou art
dy to reply ; or rather peremp
rily question me. Dost thou p
hibit a Travellour to use the ber
of his Tonuge, which is n
acceptable to most men, and o
serveth better then a carvoch
passe away the dull houres. I
swer, that my purpose is not
stop their mouthes, which w
discretion can bridle their
course: but only thus much I
monish thee, that thou beest
a perpetuall utterer of thy ow
concernements; Take liberty
; gods name, saith a wise ma

ion, how

according
in a sieve;
serve with
of impor-
ou art rea-
perempto-
thou pro-
the benefit
is most
and often
rvoch to
res. I an-
is not to
ch with
their dis-
uch I ad-
eepest not
y owne
erty (in
e man;)
of

to travell safely and profitably. 41

„ of speaking, not only on the
„ way, but in the Inne, if thou fin-
„ dest fit company : yea in any
„ convenient place, neither only
„ before supper, but at, and after
„ it. But let thy speech tend to
„ some one of these ends ;
„ which seeke and enquire of the
„ manners, lawes, site, and con-
„ dition of each city ; I adde, which
„ discourse of the Princes, warres
„ Events, and whatsoever is rare
„ and unusuall. But alwaies
„ thinke more wisedom to be
„ placed in few then many words,
„ so the questions be apposite and
„ pithy. Seeke and enquire there-
„ fore rather like a scholler, then like
a Teacher. Discourse of other mens
actions, resound not thy owne
Knowledge

knowledge or vaine glorious
praifes.

For that Travellour, which
can abstaine from any glosse of
his owne commendations, cometh
neere the rundell of perfection,
and is both happy, and Iudicious.
To the discreet modesty of
which elocution, two observati-
ons do occur: the first is alwaies to
endeavour (if thou hast not given
thy name unto the muses and their
instructions, whereby to increase,
or at least wise lay the foundation
of the neighbouring languages)
to get the acquaintance of honest
and learned men. From these many
helpes may be easily obtained. For
by their meanes thou shalt be able
to view and understand, all the
ancient

ancient and moderne monuments, worthy the sight in the ci-
tys thou passest, thou shalt have the
entrance into the most famous li-
braries, schooles, and Colledges, and
see, not only the outward furni-
ture, but the inmost riches, of
those happy receptacles : besides
by the company of these, thou
shalt avoide all those circumfora-
neous and light-headed rambles,
which insinuate themselves, and
their companies into the society
of unbridled young Travellours,
and often, by the corrupting of
the manners, lead them into all
manner of hazard. For most True
is that sentence of a learned mora-
list: *All those which indulge Luxu-
rious Courses, doe decline a follower*
of

*of Learning, and ingenuitie with
kind of detestation. And this great
Commodity, shall they also, ob-
taine, by this happy conversation
that they shall (if they will) recti-
fy, what before hath beene in their
manners amisse . For learning
often doth profit more, by de-
stroying that which before was
corrupt, then by implanting after
the emendation of our natures
that which is sincere ; it being
alwaies a greater labour to clear
a woody and marish Countrey
and to prepare, it then to sow it.
this be so, how much importeth
a wary & experienced judgement
(but most of all a raw and green
one,) to desire the company
learned and honest men; by whose
conversation*

With a
s great
so, ob-
sation:
reduc-
in their
earning
by de-
e was
ng after
atures,
being
clear,
Country
ow it. If
rteth it
gement
d greene
pany of
whose
ersation

conversation ; a mans minde is
oftner wholesomely instructed,
then vainely delighted? Notwith-
standing all these conveniences,
most people of this latter age, doe
strictly desire such company, and
name those, most commonly, *good
fellows, and boone associates*, which
please them with ridiculous
passages, and whet their Luxuri-
rious fancies, by flattering their
effeminate *Inclinations* : and ab-
horre those as foure, and distastefull,
which with their grave and serious
admonitions open a way to vertue,
and shut the passadges of vice:
when contrariwise every discreet
man, chuseth, a friend, as one
would doe a medicine for his
health, the more *sharpe*, the more
sounde.

founde. And besides; Not on
there is no benefit gotten, by con
sorting with foolish and debou
Company, but rather an infinite
heape of mischiefes; whilest from
their frivolous, and infectious dis
course, the hearers draw mudd
rather then water; and tak
pains to quench their thirst, not in
a river, but a Poole. For rightly saye
that wise man *Seneca*, We soone
accustome our selves to learne the
ill qualities of those, which are
indifferently good, then their ver
tues. So *Alexander* the great (as
Quintilian reporteth,) drew some
vicious Imitations, from his master
Leonidas, {which being a valiant
and martiall Emperour, he could
not shake off. *Marcus Tullius* also
recordeth

only
y con-
leboist
nfinite
t from
us dis-
nudde,
I take
not in
ly sayd
sooner
rne the
ch are
eir ver-
ear (as
y some
master
valiant
could
us also
ordeth

recordeth of some fantastick
Rhetoricians, which being not
able to expresse, the severall gra-
ces, and excellencies of their tutours,
endeavoured only to follow, and
imitate, such frivolous gestures,
which were most unproper for
either of them. So easily doe most
men fall downewards, and so
prompt and ready a thing it is, to
decline from the rough way of
rough and laborious progresse
of vertue, into the obvious path of
vice and slothfullnesse. True there-
fore is that saying of *Nilus*, The
first passages of vertue, and Ingeni-
ous proceedings seeme hard unto
the disciple, because the nature
of man from it's very Infancy, is
conversant in all license and idle-
nesse

nesse; but to those which armed
with noble resolution, have
passed unto the middest of the
steep ascent; the way seemeth
altogether light and easy. For our
ill manners being better qualified
with the mixture of good cus-
tomes, at the length are quite
abolished with the memory of
those pleasures, which abhorre
from reason. Of the force and un-
happy prevalency of this sloth-
full custome, another learned mo-
ralist named *Diadochus* hath these
words. Great is the force of
Custome, as well in society as in al-
other things. For our use pro-
ceedeth a habit, from a habit a-
riseth a naturall necessity. Which
to change is most hard, nay some
time

to travell safely and profuably. 49

times impossible. It beho-
veth him therefore which de-
sireth to travaile with profit,
and safetie, neither much to de-
sire company, nor (yet) to mixe
with confused troopes; or yet
to ramble to every meeting of
strange and vnknowne persons.
For the going abroad upon
small occasions, consumeth
most pretious time; and the
conversing with every triviall
companion, either draweth foo-
lish and dangerous tautology;
or enticeth a man from those di-
sciplines and exercises, which be-
fore he addicted himselfe unto
without hinderance. Let there-
fore a wise man abstaine from
the ordinary and confused com-

D

pany

pany of men, and let him endeavour to consort himselfe with those, from whom he may receive profitable information. For it doth often happen, that those which are strangers, and doe without much warinesse deliver their mindes and opinions, are often ensnared by some certaine crafty Promoters or Informers, which often take away not only such trifles as ones purse, monie and raiment: but also when they have done that and much more, these men being conscious of their own unworthinesse and obnoxious to the torments of an unquiet conscience, they intice the secure prater into some
velita.

velitation or strife of language, which being by them craftily exaggerated, at length grows into or produces a capitall crime. And so often perisheth with his unprofitable, and rowling eloquence, that unhappy travellour, whose aime and vaine-glory, is to be knowne & honored by his rowling tongue. Let therefore every man, which pretendeth to enjoy the least dramme of discretion, judiciously and advisedly consider what, and before whom hee intendeth to speak: neither let him weigh only his conscience, the plaine meaning and sence of those things which he is about to declare; but the consequence

of these things he purposeth to discourse on, and the fidelity of the hearers before whom those flying words are to be let slip. For there are many, especially in forraigne Nations (amongst whom much is consecrated to guile, and little to honesty) which are of soe heady and forward a malice, that they study, endeavour, and labour nothing more, then to entice men into the snares of hasty language, from the dangerous implications of which, a sodaine ruine may like some quick flashes of lightning, arise. Therefore let every wary Travellour; set a watch upon his lipps, (which *Homer* calleth *septum Dentium*) *sive* ✕

although hee may seeme able to discourse, subtly, eloquently, and politely, yea and perhaps, without offence of the hearers: For amongst many the very nimblenesse, and affable curiosity of the Wit, stirreth up malice; and these which thinke to excell others, and to gaine a generall admiration from their hearers, or rather spectators, are not seldome rent, into many disgraces, by the biting and venomous teeth of snarling envy.

Notwithstanding a meane ought to bee imposed upon this suspicion, only before the unknowne rabble let this caution be exactly observed. But

if thou hast (perhaps) gotten a
 bosome friend, a man whom
 thou hast observed to be discreet,
 and cordiall ; and such an one,
 whom thou hast tyed unto thy
 affaires, with the eternall bands
 of affection ; open thy minde to
 this man ; but discreetly and
 warily : proceeding after the
 manner of *Scipio the African*, with
 his friend *Servilius*, as *Ennius* re-
 porteth.

*About to speake, he cal's his friend,
 with whome*

*Oft lovingly and freely at his home
 He had discours'd, (when oft the
 day grew late,)*

*Of things were done, where that
 the Senate sate.*

To

10 travell safely and profitably. 55

To whom most freely he might talke
his minde

And of all businesse a sure closet
finde.

With whom be pleasure great had
tane, and Ioy;

Whose noble soule no sentence had
can sway.

A man that mild is, learned, faith-
full, just,

Of nature sweet, that never brake
histrust.

Of tongue facile and fluent, and
content

With that which is his owne, and
fairly spent.

Discreet, and speaking in good sea-
son, all

That he attempts to utter; which
can call

D. 4

To

*To minde old and new actions, and
can finde*

*For secrets, a close harbour in his
minde.*

If thou hast the good fortune
to obtaine, so true a picture of
friendship, as this description
doth afford, thou mayst not feare
to trust those secrets unto his
safe custody ; which may dis-
creetly be permitted for a faith-
full man to know. Yet ought
good caution to be used, least
that our Iudgement be deceived,
and lest under the cover of
friendship, may be hidden, the
enticing and dangerous practi-
ses of a malicious enemy. Poisons
are often given (saith *Hierom*)
covered with hony, and those
vices

to travell safely and profitably. 57

vices often deceave, wich are
adorned outwardly with the
shape of vertues, Ovid speaketh
rightly.

A safe and common way it is, for to
deceave,

Vnder pretence of love which true
love doth bereave.

And to the same purpose

Lucretius:

For as the Nurses which to children
give

Troubled with wormes those ver-
min to derive

The bitter Century root, doe touch
the cuppe

About the brims with a delicious
suppe:

That so the silly knowledge of the
child

D 5

may,

May drinke the bitter potion, made thus mild.

Even thus also doe these Quacksalvers of vitious and corrupt manners, endeavour to set of with faire outward appearances, those polluted actions, they endeavour to infect others withall. For the most impudent forehead cannot chuse but blush to commend any vice in its owne native vilenesse, and abhorre to invite men to these rockes of the Syrens, without the outward *Tinctures* of custome and luxury. Wherefore with great caution and most diligent observation, let that friend (what soever he may appeare) with whom thou meetest

nest to participate thy counsels;
be heeded: because true friend-
ship is rightly conglutinated,
„ and ioyned amongst none, but
„ those which be equalls; and
„ although one may be un-
„ equall before this knot, yet
„ doth it allwaies after this re-
„ ciprocall affection, equalize
„ them into the same degree of
„ fortune, and correspondence:
rightly therefore speaketh that
eloquent Roman Lawyer *Mun-
tius felix*: *Friendship doth alwaies*
either finde or make men equalls.
And St. Hierom let a particular
man glister with golden robes, and
from his large chestes, let his shi-
ning plate be produced. Charity
cannot be exceeded; love and
affection

affection are not to be bought with money : Friendship which once can end, hath never beene true or sincere. Thence also hath proceeded that ancient proverbe of the Greekes ; *That all things amongst friends are common* : because the parity and equality of their minds doth so communicate all outward goods of fortune, that the greatnesse of the one can never be a hinderance unto the meaneffe of the other. But this parity of mindes, seemes rather to proceede, from the source of their common inclination to vertue, and not from the contrary apparent quality. Which consent is so rare, and in a manner so impossible

impossible to find, that we may easily conjecture the hardnesse of it from this one demonstration. For who almost amongst the generall and moderne sort of people, doth not desire to creepe into his neighbours secrets with the intent to destroy him, with a subtle and crafty intention, being rather armed for ruine, then prepared to require the mutuall aide, and helpe of a friend? Many faire glozes and shewes may be ready (perhaps) amongst the company of our equalls, many plausible, and enticing pretences; Oh how either of favour with true! superiour magistrates, by interposing some efficacious petition,

petitiō, or by directing our familiar affaires, in a seeming smooth Course ; which subtleties are wonderfully affected, by those which rather desire to abandon, then to seeke cordially for true friendship : Whereby they may perswade raw young men, that they are most honest and right hearted good natures, and perhaps by these sleights, they may purchase the opinion of wise men, being the more able by these jugglings to set upon the secure innocent, now over confident of their fidelities : when at the same moment in their hearts reigneth all sort of guile, envy, malice, hatred, emulation and heart-burnings, which like
the

to travell safely and profitably. 63

the *Trojans* out of the fatall
horse of *Epeus*, doe with a num-
ber of most strange and sodaine
calumniations, rush out upon
their secure enemy, and drive
him into perpetuall ruine and
despaire. What feare, amaze-
ment, griefe, and horroure falleth
then upon those; which giving
credit, unto these mens *Syrenian*
enchantments, thought all their
secrets, and open follies to be
buried in oblivion. What teares,
what mourning?

*When th' image of that sad night
did appeare*

*Which was the last time of our being
beene.*

Therefore especially beware;
unto whom and what thou spea-
kest.

kest, and whom thou chooseth
to be thy bosome friend. Yea
playing any game with thy own
brother by *Hesiods* direction.

— *A Witnesse choose*

*Least thou his love, or else thy money
loose.*

Consider therefore maturely
before thou plightest the troth
of mutuall affection with any
man, unto whom thou dost
trust thy selfe. For acutely of
this Cautele speaketh *Theognis*
in his learned morall directions
to his friend.

*About thy friendship my mind trouble
led is;*

*Whither in love or hatred I may
misse.*

These passages so obnoxious

25
to travell safely and profitably. 65

to dangers (perhaps) the too
secure reader wil hardly beleeve;
saying it is the property of a
minde vexing it selfe before ne-
cessity doth require, to wait and
expect it's owne dangers; often
using that sentence of the anci-
ent Poet.

*He that death in health doth feare,
Looseth all his quiet here.*

Judging it also to be an easier
condition not to live at all, then
to be coop'd up with so many
Circumstances and considerati-
ons. And as those, which are
tortured by unskilfull and slow
Physitions, would rather perish
by the head strong obedience,
unto their owne inflamed ap-
petites, and irregular digestion,
then

then live according to those precepts, which are the means of health. So these improvident men would rather permit all their affaires to meere chance, and the uncertaine current of the times, then to regulate themselves, in choosing the demonstrations of experience. To these men puffed up with the opinion of their own sufficiency (that I may passe over the sluggish heaviness of others) we write not; nor greedily desire those menstastes; whose stomackes being already filled with crude humours, doe not only contemne (as the Poet speaketh) ordinary viands, but soone disgust the purest elixar of philosophy. To these I say,

to travell safely and profitably. 67

I propose not the hard fates of
sundry armies, regions, cities,
Ilands, which have sodainly pe-
rished, with to much confidence
and presumption of security. But
before these mens faces I exhibite
the idea of their conversations,
selected out of choice and true
Histories; which have brought
upon themselves sodaine deaths,
and most unfortunate ruines, by
over much trust unto those
which have deceived their pro-
fessions, and carryed two faces
under one hood. Let therefore
any supine or negligent frequen-
ter of every publique society
they meet, look upon the conspi-
racy of *Vibulenus* against *Blesus*
mentioned in the first booke of
Cornelius

Cornelius Tacitus his *Annals* :
and afterwards let him observe,
the fained and guilefull friendship of *Cepio Crispinus*,
towards his *Prætor* of *Bythinia*, *Granius Marcellus* :
who having receaved from him, both encrease of many
honours, and divers other benefits, because he could *Not to his
owne desires encrease his fortunes*,
accused his friend unto that most
cruell Emperour. *Tiberius*, that
he spoke ill against and inveighed
at the wicked and dissolute
life of the Emperour. This mans
ill example (saith *Cor.* farther)
did *Romanus Hispo*, and many
others follow ; which enquiring
into many mens lives and
actions,

47
to travell safely and profitably. 69

actions, did continually search about for some occasion, whereby to feede the cruell desires of their Tyrannicall Prince. Hence (saith my author) many poore rascalls following this promoter, became rich, which by these base and unworthy practises from the most meane places of birth and fortune, lifting up their heads, were upon a sodaine growne to be most powerfull and fortunate. Turne to the 7. chap. of the second booke of *Annals*, and there thou shalt find *Libo Drusus* accused of treason by his most intimate and familiar friend *Firmus Cato*. *Drusus* (it is the historians report) by his ill and deboist example,

example, this *Cato*, enticed and lead on to all lasciviousnesse; and afterwards drew him into debt; and engaged his land in mortgages and usury: And most faithfully for a Time did he deale with this his friend in their common affaires; untill he had gotten firme arguments and witnesses to make good what he perfidiously intended. These being once ready he openeth his accusation unto *Fla. Vescularius*, and thus under the appearance of Friendship, through most ignoble treachery, he brought his friend into the most hard extremity, he possibly could devise. But the desperate youth suspecting and beginning to vent this perfidious

fidious accusation, declined into that height of griefe and passion, that he ran himselfe through the body with his owne rapier. But this moderne example related by *Samuell Bruno* in his *Portugall voyage*; is a most exact testimony of the infidelity of many which make faire shewes and professe, at the beginning of their acquaintance, much secrecy. There is a law (saith *Bruno*) in *Spaine*, that it is lawfull for no man whatsoever (except those merchants which bring corne or other necessary provision into the Country) to carry thence any coine stamped in the Kings mint: He which transgresseth this law without redemption

demption is sold, and bound to the oare as a gally-slave; (and) his goods and ship confiscated. It fortuned at my being at *Lisbone* there rode in the Haven 4. ships; two of *Rotterdam*, one of *Enchuisen*, and one also of *Acker-slought*, in these there was hidden besides many gemmes of the orientall Indies, great store of coined money. Three of the ships as soone as they might, hoised saile and departed without discovery. But the fourth, (being one of the *Rotterdam*, ships) staid unfortunately behind. For the master or chiefe marchant of that ship, by name *Cornelius Hoppe*, a man well thought on, and of good estimation

und
and)
ted.
Lis-
4.
ne of
cker.
den
the
e of
the
ght,
with-
rth,
am ,
be-
iefe
ame
vell
esti-
ion

estimation amongst his Country men, had entertained a young fellow for his scribe or secretary, which at the first appearance seemed to be very towardsly, and discreet : but was indeed a very malicious, and insolent natur'd fellow. This scribe a little before their intention of departure, entreated his master to lend him 500 Rials of 8. which (because he refused to give an accompt how he meant to dispend them,) being denied, he most maliciously and treacherously forthwith repaired to the magistrate, accusing his master, and other of his Countrymen for carrying away coined silver against the Law. Vpon this
E accusation

accusation; forthwith foure Spanish gallies filled with armed souldiers, are directed to search the ship, which forthwith they did, found the moneys, and tooke away the other merchandise. But yet this base promooter had no share of the prize (according to the law, which assigneth a third part to the accuser) so that in this part, the proverbe was verified. The treason is often well liked, when the traitour is not regarded. This ship was after sold, by the governor unto some merchants of *Germany*. Thus far *Bruno*. Not unlike is that practise of *Hen. Greens* mentioned in *Abacuck Pricket*

to travell safely and profitably. 75

Pricket his voyage recorded in Mr. Pur. Pilgrims; who was kindly entertained (as a scribe) by Hen. Hudson; to serve in his last Northwest discovery, and at length betraied Hudson his sonne, and many more to the mercilesse element of the sea, or the more mercilesse Torment of hunger. The history is worth a reading and over-large to be in this place inserted. To these (besides what ordinary experience may afford) I could adde infinite store of examples out of T. Livius, S. Tacitus, Val. Maximus, Amm. Marcellinus, and of publike calamities out of the Stratagemms polemicall of Jul. Frontinus; but that already I have stayed to long

E 2

upon

76 *A Treatise of direction, how*

upon this evident observation,
which must rather be the fruite
of experience then of History :
being rather contented to signe
the very limits of the right
passage of profitable travell,
then to be troublesome all the
way with overmuch chat ;
knowing in *Lucretius* his simi-
litude,

*That the rare seldome tone of the
pure swan*

*Is better then all clamour that ere
came*

From the loquacious Cranes ---

Onely thus much let me adde
by way of corollary, unto the
former observation, that
Oh how true! there are no Snares or
dangers more full of ruine, then
those

to travell safely and profitably. 77

those which proceed, and draw
their beginnings, from the In-
ventions, and practices of our
friends, servants, clients, sons,
nay (which is scarce credible a-
mongst many,) from the secret
plots and machinations of those
which desire to appeare our
most loving, and complacent
wives. For rightly said Cicero,
when he assured his brother; that
those evils are the most dange-
rous, which proceed from Do-
mestique Authors. Truly spea-
keth also the satyricall Poet, in
this rather wholesomely bitter,
then scurrilously satyricall.

*Oh Corydon Corydon! thinkest thou
there may bee*

*A secret in a rich mans house thats
free?*

E 3

For

78 *A Treatise of direction, how*

*For if the servants hold their peace
and speak*

*Nothing at all, yet will his Cattell
breake*

*Into a wild relation: dogs, nay posts
Will before day declare to the next
hostes*

*What he but thought at midnight:
and will heare*

*What the head Cook, and Clarke said
o're their beere.*

*For (thinkest thou these doe feare
t'invent a crime*

*Against their master? if at any time
They may by Rumours those tough
blowes once save*

*Or else revenge them, which their
master gave*

*Nay rather then they'l secret keepe,
what they*

But

to travell safely and profuably. 70

But Chance for to suspect, they'l
slip away

And hunt the Corners of the streets,
to heare

Or tell, what he doth in his wine or
beere.

Aske these therefore what from me
thou wouldst know;

They hold their peace : nay rather
they will shew

A secret, then to drinke in private
up

Of stollen wine, or the best Ale a cup.

We rightly ought to leade our lives
for these

And many causes; but least that we
leeze

Our reputation, is the speciall cause
That should well teach us, rather
then the lawes.

And

And in the sixth concerning
the humorous condition of the
other part of a family, namely a
wife; not unfitly the Satyre hath
discourſed. For

*There hardly is a woman to be
found*

*That will not on each ſmall occaſion
ſound*

*Louder then many clockes . . . And
the ancient Poet Heſiod giveth
them this right character.*

*Then a good woman nothing better is
For to be had ; or to compleate our
bliſſe.*

*Againe then an expenſive wife
there's not*

*A fire more furious, or a flame more
hot.*

*A fire that roaſteth men, without a
brand:*

A

to travell safely and profitably. 81

*A flame that soone consumeth goods
and land.*

Generally is this corollary comprized by *Petrarch* in his Epistle unto *Andreas* the Bishop of *Bononia*. There is nothing, quoth he, amongst all the difficulties of our life more hard to be kept in order, then fidelity. Therefore thou shalt perceave those which live with thee, *seldome merry*, often sorrowfull, never equall in their addictions, but alwaies various. I feare that saying of *Seneca* to *Lucilius*: Nothing sooner doth vanish, and grow distastefull, then affection. I feare that verse or exclamation of *Virgil* the prince of the latine poets: *O harmefull love! no wight can tell;*

E 5

What:

What thou men too, dost oft compell!

Wherefore if to a man purposing to remaine in his owne Country, such dangers, snares, and entrapments are created by his owne people; nothing is more to be avoided by a Travellour then too much openesse especially if he have no friend, but such as *Bias* the Philosopher did use to choose, whom he againe might upon occasion hate: and if he suspecteth danger amongst some unknowne people as amongst wild and dangerous beasts These observations although he observe, yet let him avoide to expresse them in his countenance, gesture, or regard;

gard; either yet let him suffer them to appeare in that sparing discourse, he doth sometimes use: especially let him decline to shew any diffidence or distrust of those, with whom he more familiarly converseth at Table, or at leastwise any distast of their manners. For nothing is more inhumane, indiscreet or more undecent then to brow-beat those which (bee they strangers, or otherwise) sit neere us at Table, or discourse with us familiarly. For by this meanes a Travellour outwardly designeth himselfe to be possessed with pusillanimity, and unworthy feare; and by his to humble submission armeth against;

against his throat, and reputation the sword and weapon of every cut-throat: let him rather colour all exception with the various coverture of affability, and civill courtesy; That nothing may appeare in him obscure, blew, or truculent, but that he may seeme to all festive, yet adorned with a certaine becoming gravity; that in his countenance may be discerned the vigor of a moderate, and well qualified spirit, mixed with a nimble and heroique influence. *Suetonius* relateth of *Augustus caesar*, that he had eyes of so majestique a quality, that he seemed to dart from them, the very raies of Majestie. The same

to travell safely and profitably. 35

same is storied of *Theodosius*
1. by *Æmilius Probus*, in the de-
dication of that little (compend)
commentary concerning the
the lives of the most famous
Generals, by some ascribed unto
Cor: Nepos; where he speaketh
unto his booke in this man-
ner.

*Feare not (my little booke) his yellow
haire*

Encircled with a sparkling Crowne.

But dare

*For to salute his bright majestick eyes
Which carry splendour, like the
Serene skyes.*

Titus also Vespasian from his Co-
mitie mixed with his well tem-
pered aspect, was called the ve-
ry delight of the nations. So also
in:

also in his Panegyrique *Pliny* reporteth of *Trajan*, pag : 5, that he had an incredible dignity in his countenance ; of whom *Sex. Aurelius Victor* reporteth, that he so caryed himselfe in the administration of the Imperiall affaires that the most admirable wits of the best writers can scarce expresse the dignity of his actions ; so farre is it from the truth that *Plinie* did flatter this Prince, it now being the summe of all good subjects wishes to desire, their soveraignes may enjoy the peaceable times of *Augustus*, and the vertues of *Trajan*. *Claudian* also speaking of the right noble & valiant generall *Stilico* hath these words.

Then

to travell safely and profitably. 87

Then (in thy youth) most gravely
didst thou goe
And yet most lively gestures didst
thou show.

Thy following happy actions were
forspoke

By those faire beames, thy eyes
lids from them broke :

The severe Parthian nobles were
amaz'd,

At those full numerous aspects thou
hast rais'd :

And Persian Caunes when they be-
held a guest

Like thee, have sighed, drinking at
a Feast.

The same hath these verses
in the commendation of man :
Theoderust

Thy

Thy eyes a temper keepe, whom
neither rage

Doth over sharpen, or confound thy
age;

Neither doth sudden tempests in
thy face,

The genuine favour of thy cheekes
disgrace.

And of Honorius,

Thee the fayre Enipeus and thee
wood

Dodone once beholding, smiling stood:

And those hard okes, which to Chae-
onians yeeld

Their food, now seeing thee danc'd
round the feild.

On the other side, contrariwise
Theocritus describes the unhos-
pitall youth:

He had no lustre in his looks, no flame

Of

to travell safely and profitably. 89

Of lively vigor ever warm'd the same.

But he observ'd all men, as doth
the wild

Beasts of the feild, or as a threat-
ned child.

All which sentences gathered
to a head, shew us that this cau-
tion of mixing comity with vi-
gor in our countenances, is both
necessary, and becomming; for
the forehead is (as it were) the
Index of the minde, and often
from the countenance may be
conjectured that which is fixed
in the soule. In this most worthy
part are depos'd (those) the
most exact errors and perfecti-
ons of nature, which frequently
are the obscure significations of
our manners. The truth of which
sentence

sentence may be more fully gathered out of those bookes of Physyologie written by *B. Porta*: in the which, strange and rare conjectures (from the quality of the countenance) of our humane nature are comprized. Acutely and philosophically writeth *C. Plinius* in the ii. booke of his *Nat: History*. Only man (saith he) hath a face, other creatures only have a mouth or beake. Other creatures have indeed a forehead, but only the forehead of a man sheweth mirth, or sorrow, anger or mercy. In the upper part of this are placed the browes, which only are moveable amongst men. These especially shew pride and

55
to travell safely and profitably. 91

and disdaine. In other places pride hath his conceptacle, or place of birth; but in these his abode. It is begotten in the heart, but it ascendeth hither, and heere hangeth; and is placed.

Mixe therefore these signes in thy daily conversation which are able amongst forraigne, may amongst barbarous nations to obtaine thee friendship and accesse, and avoid those rusticke, manners, which *Tranio* objecteth to his fellow slave in the ancient comedy. *Mostell.*

*G: quam confidenter loquitur?
sue! T. At te Iupiter -- diiq; omnes
perdant! obolvisisti allium Germana in-
lunies, Rusticus, Hircus, Hara
suis*

fuis, Canis, Capra Commista! The words are so ranke for a translation. The avoidance of such unmannerly evacuations are best learned by experience; for they are as loathsome to any Ingenious man, as odious in their owne natures and qualities.

This especiall caution being heedfully observed, it shall not be amisse to adde this part to the former, which being neglected, often bringeth incomparable dangers, upon the unwary travellour. Therefore a travellour must be admonished with especiall heed, that whilst he resideth amongst unknowne men in a forraigne Country, he
make

59
to travell safely and profitably. 93

make not to bold, or be to in-
quisitive into their secret af-
faires.

And this caution is for three
especiall reasons, to be adhibi-
ted. First least by mingling some
thing of our affaires, we may
make our selves suspected to our
owne Country : and so we may
returne either unwellcome, or
our returne be forbidden. Thus
was *Reginald Poole*, and *R. Allen*
both English Cardinals out-
lawed and proscribed, for dea-
ling in forraigne affaires and
seeking the ruine of their Coun-
try. Secondly least by over curi-
ously enquiring of the holies, or
secret politicall affaires of other
nations, we may by chance let
fall

fall some words, which may draw on an Inconvenience upon us, or may be ill taken by

A strange wise men. Most History.

strange is that relation, which *S. Bruno* a switzer and Chyrurgion to the fortresse of *Nassaw* in the East Indies hath committed to memory in his second African Iournall; which is not altogether unfitting to be applyed to this Topicall caution, Being not farre from the Promontory of *Capo Monte* amongst the *Æthiopians* or *Negroes* dwelling thereabouts; he had heard his Cap. *Thomas Peetersen* a *Flushing* say, that the devill of late had made in the adjoining woods a most horrible noise,
Imperiously

to travell safely and profitably. 93

Imperiously requiring sacrifices to be performed unto him.

Whereupon I enquired, where those sacrifices should be made; who told me hard by, in the adioyning grove : but that none would be admitted to the celebration of these infernall holies (but the King whose name was *Thaba Flamor* his nobles and counsellors.) At the day appointed I my selfe, quoth *Bruno*, heard a most inarticulate and hollow terrible noise: and saw how those woemen and children (which for the meanesse of their condition could not be admitted to the sacrifice,) ran away to their houses and caves with extreme feare. After this I
saw

saw divers and many sortes and dishes of meat to be carried into the wood, as rice, venizon, hens, wine and a drinke called Mellicratos of an excellent taste. Being desirous to know whether this extraordinarie cheere was conveyed, I presently found a Companion of mine which had been in those places before: but as soone as the *Ethiopians* saw us come neere they howled out, extreameley threatening us, that if we did offer to stirre one foot forward, without mercy their gods, (or rather devils) *Suangi*, and *Cricry* would teare us in pieces. We notwithstanding their menaces and threats came nearer, which the devill perceaving

perceiving and being unwilling to be troubled with the presence of any Christians, did so violently vrge his black coloured infernall servants, that they most grievously beat S. Bruno and his companion, that they left them for dead in the place, yet notwithstanding they at last got home to the ships: and a while after resorted to *Thaba t lamour* the King, with their Captaine for satisfaction, telling that swarthy Monarch, that no merchants would henceforwards trade in his country, if the nation without due satisfaction should offer such cruel wrongs. The king having heard them out, told them that whatsoever had beene done,

F

was

was effected by the command of *Cry cry* alone; and that we could not with any reason complaine of injury. For since their nationall *rites* and *holies* did not pertaine to us; we rather ought to abstaine from the *curious* *search* thereof; because we came not thither for any devotion or good will, but rather to enquire of their ceremonies and deride them. Vpon the hearing of this speech, the Captaine was (contentedly) pacyfied, as supposing the contents to be not altogether unreasonable. The devill had perswaded this miserable King, that he should fly from place to place after his death, and be his inseparable companion; which
he

hee tooke for a great favour. Ric. Iohnson in his voyage to the Samoyeds Country, beyond the river Obb, also informeth us, of their strange iugglings, miraculous incantations, and devilish sacrifices of deare and certaine fowles, which they were most unwilling to let him see; telling him that the being present at their clamorous sacrifices, would be dangerous. And (if my memory fail me not) as I remember I have read of a voyage into the North of Greenland, where the English found some of the savage Inhabitants sacrificing at a fire, which they would not goe into, neither come neere the smoke; but would have had the

English have come neer, which they shunned fearing danger, until at last the fire was put out. Also most strange are those sacrifices, of the sunne; which *Fer. Magaglianes* mentioneth, he saw performed by some old *Beldames* at the Iland of *Mathan*, not farre from *Zubut*, which is about 50 leagues from *Cattaghan*. Neither come behind, for monstrous and cruell Impiety, those ancient sacrifices of the *Peruvians* and *Mexicans* in the *West-India*, who consumed many thousands of men yeerely to their *Vitziliputzli*, and thought to prohibit the entrance of the Spaniards by these inhumane butcheries.

Also we must advise our traveller

to travell safely and profitably. 101

vellour, not to be over-inquisitive into the secrets of other Countries, especially, of Religion; and commerce; because often such have been taken for spies, as appeareth in the history of *Iohn Newbery* and his Companions at *Ormuz* and *Goa* recorded by *Is. Huighen Van Linschoten* of *Hartleim*; and of *Anthony March*; who (although his priviledges seemed to allow thereof) travailing into the *Samoyeds* Country and having dispended in furs 1000 rables or markes Sterling, was not only delivered of his warm and pretious burthen, but threatened and fined; and his *Russe* servant *Bodan*, whipped upon the *Pudkey* and imprisoned. This

is also the reason that all those Eastern nations of *Russia, Cathaia, Tartaria China* suffer few foreigners to goe back for their Countries, being once admitted; least they should informe of their manner and quality of government. But especially the *Chinois* or as they name themselves the *Tamegnies*; are herein most scrupulous. Thirdly we must avoide to much nicety in observation, lest that by mingling confused notions together, we loose our times of studying; and so often a Travellour beginneth to think himsele a *Doctor*; before he rightly be accompted a *Disciple*. but especially the first consideration of fidelity towards
ones

ones proper Country is to be regarded. For unto this one thing, as to the sole end and Termination, ought all our politicall intentions and actions to be reduced; to wit, that we may profit & benefit our Country. Neither can there be almost any deed so ingratefull or hainous which doth exceede the treachery intended against a mans Country. Because this, as a publique parent doth require a higher measure of duty, then either respect of father or mother; children, wife, or Kinsmen: by, how much more publique happinesses, and permanencies doth prevaile with all good minds, more then private affaires. Miserable (therefore)

F 4

fore) and most execrable therefore is that impiety, and ingratitude which in forraigne or Transmarine regions doth endeavour to disturbe the peace and commodities of a mans proper Countrey, wherein it pleased God to give him being and education For this vice of prodicion sheweth the will, and not the necessity (which here hath no place at all.) And certainly in this kind there are no clearer examples of unnaturall and ignoble perfidy then in that history which the L. Bishop G. Carleton hath entituled a thankfull remembrance of Gods mercy ; which containeth the homebred and forraigne treasons of
the

165
will safely and profitably. 10;

the English and others intended against the sacred persons of *Queene Elizabeth*, and *K. James*. Yet may not forthwith this odious title of a conspirator or *Bou-tesaux* be imposed upon every one; which in forraigne parts moveth him selfe something more then ordinary in appearance against the moderne proceedings of his Country. For (as it seemeth to me) these three causes may excuse an activeman moving against the affaires exteriour of his owne nation, without admittance of the former odious title. The first exception is, if that a man travell into transmarine regions, to this end and purpose that he may by

his sufficient insinuations into forraigne affaires profit the same: and that he may restore it into a better state by exotique physick, being now mortally ill and sicke by the many distempers of ill government. The truth of which canon may bee approved by the examples, and practises of divers famous, and worthy men : As of *Themistocles*, which fled rather then travelled into *Persia* and insinuated himselfe into the fauour of the King by professing himselfe an enemy to his owne nation : and by this meanes as also by repressing or moderating the powers of *Tissaphernes*, did more good to his friends at *Athens* ; then when
he

to travell safely and profitably. 107

he compelled *Xerxes* to fly through the *Hellepont* in a single pinnace. So *Cyrus* the Persian monarch receaved into his power, the city of *Babylon* betrayed unto him by his Subject *Araspis*, which fled thither for prostituting the wife of *Abradates*: or rather as others report, so *Darius* the sonne of *Hystaspis* triumphed over the afore mentioned city, by the helpe of his faithfull servant *Zopyrus*, as *Trogus* in the end of his first booke informeth Vs. In this manner did *Tarquinius sextus* yeeld up unto his father the Citie of *Cabium*, having gotten credit from his enemies by betraying

betraying some counsels of the Romans; and by mutilating or wounding himselfe; reporting it to be the cruell deed of his tyrannicall father. So *Hanniball* flying from the destruction of his Countrey, unto *Antiochus* the *Indian* monarch, under pretence of Counsell, did more good to his afflicted Countreymen at *Carthage*, then to either *Rome* or *Zusa*. So *Alcibiades* although banished by his Citizens, and flying to *Lacedemon*, opened certaine passages of state against his Country, yet by acquaintance with the wife of *Agis* their titular King, and by signifying their preparations, did expell a depending misery from his *Atheni-*

to travell safely and profitably. 109

ans. So *Phocyon*, *Aristides*, *Demo-*
sthenes, *Tullius*, *Seneca*, and ma-
ny others ancient and moderne,
although some were banished
and some travelled voluntarily
out of their Countrey, yet either
with their persons, or counsells
they were never wanting to
their friends.

The second defence against
this unhappy attribute may arise
from this subsequent originall.
For it seemeth not unjust that
noble men debarred of their
titles should enter againe or ra-
ther returne into their Coun-
tries, to claime those honors
which are due unto them.
Wherefore in my opinion *Corio-*
lan, and *Tarquinius* are not so
much

much to be reprehended: (neither yet *Edward* the fourth of *England*, because in armour accompanied with warlike troopes he returned into his Countrey from *Burgundie*;) because they came but to challenge their ancient titles; and promised amendement of their former offences. The same, (perhaps) is to be thought, of *Henry* surnamed *Bullingbrooke* which being condemned unto banishment, by *Richard* of *Burdeaux* King of *England*, under pretence of suing his livery for the Dukedome of *Lancaster*, (he being banished Earle of *Hereford*) returned againe before his time into *England* and landed, under
this

to travell safely and profitably. III

this pretence, with armed for-
raigne troopes at Ravensburg in
the North. Wherefore those
men are not to be thought, in
my opinion, traitours to their
Country; which returne to
seek that which by the Law of
nations, and nature, of right be-
longeth to them; neither when
they are mingled with the af-
fares of other commonwealths,
(perchance) not belonging unto
them, but rather contrariwise
sometimes dangerous, if so bee,
by these courses, they may in
future bee profitable to their
Country, or in some measure,
without manifest disadvantage
unto their Country, profit them-
selves. The truth of which as-
sertion

affection appeareth in the allowed voyages of many travellers, which passed and repassed with good leave unto the *East Indias*. But it is especially to be observed by us; that whilst we seeke our owne profit, we invade not, the rights of other men. For if we offer at this injustice, forthwith will, without doubt, arise amongst us ruine, sedition, and the destruction of our commonwealth; (although sometimes perhaps the author be but a meane, private man; and often that mischief followeth, which *Aristophanes* remembreth in the Comedy of the *Acarnanians*.

to travell safely and profuably. 113

When they come once to late, themselves they thrust

From one place to another, then needs must,

Whilest each will have the chiefest part; the rest

Must quarrell : and all peace they must detest.

The third defence against this vice of over much activity, or rather bound, which keepes it within the order of fidelity; yet permits a travellour to mingle Counsels, & friendly to discourse with the enemies of his Countrey; so that he avoide the vice of impious treachery, and doth endeavour to doe his Country or Countreymen good. And this course without any offence to
their

their citizens, tooke *Themistocles*,
Thrafibulus, *Zopyrus*, *Harmodius*
and *Aristogiton*, *Chariton* and *Me-
nalippus*; *Neantbes*, *Cycizenus* and
Nicomachus. Yet notwithstanding some of these by the unruly
multitude had before bin banished unjustly from their Coun-
try and grievously mulcted a-
gainst all equity. Thus by the
Athenians, *Phocyon*, *Aristides*, and
Themistocles, yea and that fa-
mous Historian *Thucydides*, al-
though derived from the blood
of Kings, without any of their
proper deserts, were exiled by
ostracismes. Of which kind of
punishing or rather unjust con-
demnation of just men, *Aris-
toteles* thus hath it *l. 3. c. 9. of his
Politiques.*

Politiques. These men (meaning the confused rabble) in this action had no regard to the good of their city; but by ostracismes and tumults, under pretences of consultation with the publique enemies, they punished their best *Patriots*. So also amongst the Romans *F. Camillus*, after he had expulsed the *Gallogracians* or rather the *Senones* from the city, was sent into *Exile*, because as *Val.* sayeth, being *Tribune*; he was accused to have taken 1500 pounds out of the treasury; when that money (as it was well knowne) being pillaged by the *Gaules*, had perished in the *Combat*. Much better therefore and more nobler did

did the *Ephori* of the *Lacedemonians* deale with their generall *Pausanias*, whom (although he was certainly by his owne friend *Arginnius* Accused to have dealt about the change of his Countreys government with the King of *Persia*) they would not sudainely apprehend, untill his owne confessions, drawne on by the youth, made his treachery apparent. The history is worth the consideration; and written in a most choise and elegant latin stile by *Cornelius Nepos*, in his booke of the lives of (the) most excellent generals. *Valerius Maximus* also may supply the like examples in his chapter of fidelity.

Let

Let therefore be alwaies con-
versant, before the eies of a tra-
veller, piety towards god; and
residing in his most inward af-
fections, a faithfull, constant,
and perpetuall love towards his
country. For if it be necessary for
every Christian man alwaies to
thinke of God; and to remem-
ber his benefits with a gratefull
commemoration; as also to di-
rect our humble petitions, and
prayers for the enjoyment of
those blessings which every day
we receive from omnipotent
and sacred Majestie of heaven:
much more the more fervently
(if herein by any, any meane
is to bee held) ought a travel-
lour to addict himselfe unto this
holy

holy duty ; which continually undergoeth not only the difficulties and dangers common to other men, but also undertaketh sometimes a combat with dangers themselves. And to this religious feare of god, let the love of our countrey succed in the next place. For rightly saied he, which told us ; that fidelity yeelded to a friend is a great ornament, (and) trust performed and duty to our parents is a greater, but to our Country stability yeelded is the greatest of all. Neither shall wee find any men of fame and honor celebrated in history, which did not flourish with an immaculate love of their Country. The truth of this
axiome

axiome may appeare in the renowned relations of *Codrus*, *Themistocles*, *Timoleon*, and amongst ours, of the *Horatii*, *Fabii*, *Camilli*, *Curtii*, *Bruti*, *Cicerones*, which to their eternall honor are commended (nay almost deified) in fames never dying register, for their inviolate fidelity to their Country in its most sodaine and heavy dangers ; which they like noble and truly renowned patriots bought out with their owne lives. For allwaies amongst generous spirits have publique affaires beene preferred before private, although sometimes those private have not a little concerned the publique also. Most Heroique (if
the

the politicall affaires of this life
be only ballanced, is that speech
of *Otho* the first to his most
faithfull souldiers, after the foile
he receaved by the *Vitellianists* at
Bebriacum. To hazard (quoth
hee) this vertue and valour of
yours to needlesse dangers, I ac-
compt it to deare a price of my
life. The more hope you doe
shew, if I list to live, the more
commendation will bee of my
death, as being voluntary, and
not by constraint. Fortune and
I have had good experience the
one of the other: and nothing
the lesse for that my time hath
beene short. I tell you it is har-
der to moderate a mans selfe in
felicity, which hee looketh not
long

10 Travell safely and profuably. 121

long to enjoy. The civill warre first grew on *Vitellius* party; and thence grew the first occasion to contend with arms for the Empire; but to contend no oftner but once, I, for my part, am purposed to give the example. And hereby let posterity judge and esteeme of *Otho*.

Through my benefit *Vitellius* shall enjoy his brother, his wife, and his children: I seeke no revenge; I have no neede of such comforts. Others have kept longer the Empire, but let it be said, that none hath ever so valiantly left it. Shall I suffer so much Roman blood again to be spilt; and the Common-wealth deprived of so worthy armies? let
nich

let this minde accompany mee
my to grave, and so surely
it shall, that you for your parts
would have dyed for my sake:
but tarry you, and live, and let
not me be any longer a hinde-
rance to your obtaining of par-
don, nor you to my determina-
tion and purpose. To speake
more of dying, or to use many
words of that argument, I take
to proceede of a cowardly cou-
rage. This take for a principall
part of my resolutenesse, that
I complaine not of any. For
to blame Gods or men
is their property, which gladly
would live. This was he
which exceeded *Cato* himselfe.
For *Cato* dyed rather out of dis-
daine

daine and a fullen humour; be-
cause he would not behold af-
ter his victory, a pretended ty-
rant, his enemy; but this noble
Emperour rather then he would
engage his countrymen in a bloo-
dy quarrell, chose to end his dayes
on the point of a rapier. Not un-
like was that Christian, and tru-
ly worthy resolution of Capt.
Nicholas Downton in his 7. East
India voyage where (after the
retort of the Portugall Bravado)
he concludeth his Iournie, and
combat, with this admirable re-
solution. After all these insulta-
tions (quoth hee) I was glad to
see the Viceroy give over the
hopes of his fortunes, by further
following of us, which course I
like

like very well, since he is so patient; for there is nothing under his foot which can make amends for the losse of the worst mans finger I have. Besides, I wish no occasion to fight for that, which I have already paid for, I am already possessed on: and I am so farre from the humour to fight for honor, unlesse for the honor of my King and Country, that I would rather

save the life or lives of
 Pur: pilg: one of my poorest
 Pur. I. people, then kill
 l. 4. c. 11. a thousand enemies.
 P. 514.

Great and noble also was the care of Charles the fifth King of Spaine, and Emperour of Germany at that unhappy siege of *Algier* wherein

wherein he himselfe in person was present, when many of his gallies and ships of burthen being lost by a horrible Tempest, he commanded a great multitude of excellent coursers to be cast
Knobs Twr. overboord; reputing
Histo. 724. it (as sayeth my au-
Vis. Solim: thor) an unmercifull part, to preferre the safeguard of those horses, although they were of great worth, before the life of the basest common souldier or horse-boy in his campe. And therefore (in my poore opinion) not without Cause Sir *Arthur Gorges* in his martiall and marine observations of the Portugall voyage taxeth Sir *Richard Greenevile*, Viceadmirall unto the

Lord Thomas Howard in a voyage unto the *Azores* or Flemming Islands, who being chased by a great armada of huge Spanish Galleons, followed not the directions and judicious courses of his Admirall; but suffered himselfe to be inclosed, and his sailes becalmed by those massy shippes, and at length to be taken; his shippe being sunke, called the *Revenge*, and neare two hundred slaine outright. But more ridiculous (as also more vainly cruel) was the practice of *Mathias de Alburkerke* an East-India Captaine, who being by the King of Portugall appointed Governour of Goa, and fearing at his returne to be dismissed of his office,

to travell safely and profitably. 127

office, caused his ship to stay out eighteen months at sea, in which voyage for one mans pride and vanity 250 men perished. This was he which grew (after he received his Commission) to that height of vanity that he caused fortune to be pictured in his Cabine, himselfe with a threatening countenance standing by her, and holding up a staffe with this *impresa*: *Quaro quæ vincas*, i.e. I will have thee to overcome. The judicious Travailour, from these examples may perceave that noble natures preferre the publique affaires of their Country before private negotiations: and therefore in my judgment that saying of *lo. Ba. filius*

filius or *Ivan Vasilinich* recorded in his answer to the excuse of *Mr. Anth. Ienkenfon*, is well worth the noting. *Ienkenfon* had beene commanded by the Emperour, at his first returne into *England*, to impart and negotiate some affaires concerning the estate of both Kingdoms, *England* & *Russia*, to the ever glorious Princesse, *Queene Elizabeth*. He seeming to have neglected this command the Emperour tooke him up, with this Apothegme. We have since thy last departure given audience unto one *Thomas Randolph*, but all his talke was with us about merchants affaires. We know that merchants matters are to be heard:

heard : for they are the stay of
our Princely Treasures : but first
Princes affaires are to be estab-
lished, and then merchants. Ma-
ny more Iudicious sentences of
this nature may be read with
Mr. *Ienkenfons* Polite oration in
the 1. To. of Mr. *Hacluits* voyages
p. 405. Let therefore a Travellour
so much honour, and entirely
respect the benefit of his Coun-
trei, that unto this, the love and
duty he oweth unto his parents;
the next under God, may be
subjected. To this eye among
good men even the love of bro-
thers hath given place. Thus
Tamophanes affecting tyranny, not
without praise, lyeth stab'd dead
by the just hand of his owne bro-

ther Timoleon an act, without the ayde of this truth, blotted with the odious attribute of parricide.

Thus that noble freer of his country I. Brutus, for the safety of his most deare mother commanded his owne aspiring sons to be whipped to death, after the ancient custome of the Romans. And why should we be ambitious to heape up examples? since Curtius to stop an infectious plague amongst his Countrymen, leaped into the ground alive; since Genucius Cipus went into a voluntary banishment with his family, because the

*Libertatem
quam ma-
iores pepe-
rere dignè
studeat fo-
vere poste-
ritas. Sicl.*

to travell safely and profitably. 131

the South-sayers, had declared his sonne should be a king, because he was borne, with some small extuberancies in his forehead : since *Decius*, the Army of the Roman breaking order confusedly vowed himse

Brutus Potius quam patris amoris vim ex animo eiceret ; liberos proprios se-ri feriri elegit. a sacrifice ; since *Scipio* compelled the reliques of that bloody battell of *Canna* to sweare their service unto their Country

as long as any of them should remaine alive ; since *Codrus* the King of the *Athenians*, by a stratageme drew on his owne death, that he might fulfill, the Oracle, and save his army. I could heape innumerable examples

amples ; unlesse it were imprim-
 ted in every mans mind, that
 hath any dram of honesty, or
 vertue ; even by the lawes of na-
 ture ; That all mens affections unto
 their Countrey, are to be preferred be-
 fore all other bondes, and obligations

Horatium whatsoever. Wherefore
Coclitum he that in forraigne
contra om- and strange nations
nes hosti- doth invent or endea-
um copias vour any snares or de-
tenet in cepts against his coun-
ponte solū try, or Countreymen ;
sine ulla doth not only shew
spe salu- himselfe to be a most
ris patriæ ungratefull, and wic-
salus. Vt ked man ; but one
Classa vir- which is banished by
go, ita om- his owne Confession
nes suo ca- and
sa aut con-
firmare pa-
triam salu-
tem aut

merari pe-
riculum
debent
hist T. C.
hadapo
534.

and iudgement. Neither
commonly doth any
forraigne nation ; re-
gard those which pre-
sume to betray their
owne Countrey. A most ex-
cellently just, but more ter-
rible execution have wee of
this truth (that I may passe over
to many examples) performed
by the magnificent Emperour
Solyman upon a perfidious traitor
of this Kind. *Nicholas Keretschen*
a German, held *Giula* a city in
Hungaria against *Partham Basa*,
generall of the *Ottoman* forces
there. After many encounters
and assaulls, the *Basa* still had
the worst untill he left of his
Iron, and began to batter with
golden.

golden engines. These no sooner set on worke by *Georgius Bebicus* Kinsman to the Governor; but they made an impression, and forthwith like a deepe wellfilled mine presently blew up the Governours faith.

*Quid non mortalia pectora cogis
Auri sacra flames?*

*Mens breasts & minds gold can derive
And corrupt most men now alive.*

Shortly therefore after this compromise he delivereth the city, covenanting besides his reward, that the souldiers should with bagge, and baggage safely depart; all which, sayth mine author, *Knols*; was frankly granted, who were not gon past a mile out of the Towne; but they were

to travell safely and profitably. 135

were set upon by the Turkes,
and all slaine except some few,
which crept into the reedes
growing in the marish fast by
and so escaped. *The traitour him-*
selfe expecting his reward, was
carried in bonds to Constanti-
nople ; where afterwarde upon
complaint made, how hardly he
had used certaine Turkes, whom
he had sometimes taken priso-
ners, he was by the command
of Selimus who succeeded Soly-
man, (not of Solyman himselfe as
others say) thrust into a hogshhead
struck full of nailes with the
point inward, with this inscrip-
tion upon it. Heare receave the re-
ward of thy avarice, and treason.
Giule thou soldest for gold : if thou
bee

bee not faithfull to Maximilian thy
 Lord, neither wilt thou be to mee.
 And so the hoghead closed fast
 upp; he was rowled up and
 down, untill he therein miserably
 dyed. Nay the very Barbarians
 and Salvages doe hate this most
 unworthy perfidiousnesse. For
Nomē amicitiae barbara corda movet.

The name of true fidelity

Doth touch the heart of cruelty.

Not long since there lived a sal-
 vage *Weroance* or petty Prince in
 Virginia, a continent of the Nor.
América; named *Powhatan*. To
 this Barbarian two Dutchmen
 belonging to the english planta-
 tion, under the government, at
 that time, of Cap. Iohn Smith, a
 worthy and valiant gentleman,
 the

the first commander, and discoverer, fled away : pretending hard usage, and discovering the secrets of the fortification. These base unworthy traitours two Gentlemen, one Mr. *Wiffin*; and *Ieffrey Abbot* were sent to dispatch: which when *Wiffin* would have done, he was resisted by his companion. Therefore they returned backe without due punishment of these fugitives . Which *Powhatan* perceiving (although they had promised him to doe great matters for him, with the next governour the Lo. *La Ware*, then upon the sea;) he commanded his men to beat out their Braines telling them, as you would have betrayed
Cap.

Capt. Smith to me so will you
me to this Lord. Thus can the
divine Iustice amongst the very
barbarous, find due chastise-
ment for infideli-

Rare antecedent

tem scelerum

Deservit - peccata

pena claudis.

ty.

To this considera-
tion of fidelity,

a discreet travellour ought to ad-
joine the next of Temperance:
which like the very soule of the
soule, consists of 3 parts. For
there is a temperance of our ali-
ment or dyet: a temperance of
sensuall pleasures; which is pro-
perly called continence; and
lastly a temperance in our speech
which is called, a discreet taci-
turnity.

The

The first part of which vertue is most exactly to be observed by a traveller into forraigne regions. For what can be more dangerous then for a stranger to devoure strange, and unknowne meates: perhaps although delicious yet in their owne natures poisonous. Such are the most beautifull apples growing neere *Ierico* (of which *W. Litbgon*) that are in colour and tast most beautifull and gustfull; and yet in operation most venomous: as also are those apples which were found in *Guiana* by Capt. *Vnton Fisher*; a little of whose juice causeth sleepe unto death. Such are those dangerous Druggs of *Petum* amongst the *Brasilians*, *O-*
pium

140 *A Treatise of direction, how*
pium amongst the *Turkes*, *Areca*
and *Betelee* amongst the *Malapars*, *Cassany* rootes amongst the
Americans in generall, which are
most dangerous to forraigners,
and have caused the death of
many thousand stout men,
which have rather trusted the de-
light of the palate, then the dire-
ction of temperance: nay the very
lovely sweet *Durgoens* (being the
glory and delight of the *East*
Indias) is found to be most dan-
gerous, if taken in to great
quantity, rusting a knife, and ea-
ting Iron like *aqua fortis*: and are
there no lesse obnoxious then
Melones over greedily eaten in
Spain or *Italy*; or grapes over vio-
lently devoured in *France*. Many
are

are the inconveniences which such seeming dainties produce; being indeed as the Greekes rightly name them, γλυκυτις, sowre-sweet to the Improvident belly god. Amongst such viands use the Italian proverbe related by *Cornarus*; that which is left, profiteth more then that which is eaten. Let temperance therefore be thy preparative, and sometime evacuation by Phlebotomy in hot; by bathe stoves in cold countries. but especially avoid *Voracity* and a greedy desire to be devouring; because such customes doe disgrace, not only thy own manners; but call into question also the Customes of thy Nation. Besides, this vice
bringeth

bringeth upon thee all sort of diseases, since there is nothing so miserable expensive as a glutton, which eateth that he may surfeit; and surfetteth that he may eat. The prooffe of this saying is most evident, from the deadly and infectious events of the voyage to *Puerto rico*; and *Portugall*; as also the first voyage, to *Guinea* and *Benin* where many thousands of lusty men suddenly perished for want of this golden vertue of temperance. Also there is nothing more exactly observed in a forraigner then the outward gesture of his clothing, feeding, and gesture, from which signes strangers make a Iudgement of his education. But of this most exquisite

quisite and rare vertue especially amongst young men; wee have spoken somewhat before, that may be (if well digested) a sop for *Cerberus*.

2. Of the temperance of language also in the former caution enough hath beene spoken.

3 Wherefore now some brief direction concerning sensuall recreations and pleasures shall in order be added. Of these amongst forraigners great care must be taken. For if this *Violence*, or rather furious rage of the most unbridled passion, which tempteth mankind, be exceeding dangerous, covered with the best stratagems of this wicked art, (in which *P. Ovidius*

dus and *Io. Bocatius* have to their owne disgrace, if not ruine, approved themselves masters) to those which remaine fixed in the same place of habitation: what shall we conceive of the great inconveniencies, it bringeth forth, when we lye open to all forraign snares and temptations? besides, (which would be marked) Crimes creepe, nay suddenly rush and upon those which are secure: and to easily doe strange vices overcome those which are already worried with domestique and home-bred passions. The force also of custome doth tickle an Intemperate man; whilst he thinketh it a part of great wisdom,

dome to collect those things ,
and to practise them ; which
although (perhaps) rare, yet cer-
tainely are most vitious.

And can there be a greater
milery then for a man which in
his own country was accounted
to be wel and honestly educated,
being intoxicated with the study
of novelties ; to become in ano-
ther climate, the very fosse, and
sinke of all those vices, which
either vanity hath invented, or
luxury found out ? Against these
most pernicious foment of vice,
there is no better antidote, then
temperance ; which also doth
most prevalently resist, when
the vice of incontineny doth
but begin ; and is of most power

H

when

165 *A Treatise of direction how,*
when as yet, (in Ciceroes phrase)
the Ramme of the enemy hath
not shaken the wall: for as the
Satyrift hath it:

*In vaine then for terse hellebore wee
cry,
When that wee are compel'd almost
to die
With heavy swellings, hee that will
have ease,
Must at the first prevent or cure
disease.*

For as a City which is well
fortified is not subject to so-
daine Invasions; neither doth
a Castle well munit with
Ordinance and Bulwarks much
feare Panique terrours: so a
minde

to travell safely and profuably. 147

minde inabled with the munition of fortitude most easily resisteth the enticements of vices; neither is sodainly conquered with the machinations of impietic.

For, an enemy which is armed with the darts of fortitude, doth not presently yeeld, besides it is the nature of *Vice* to creepe on by degrees, neither to fight at their first appearances, but rather to seeke ambuscadoes, working their seates rather by the helpe of deceit, then prowesse. It is the saying of the Poet.

None on a sudden growes most vicious. Vice

H 2

Comes

148 *A Treatise of direction, how*

*Comes on by stealth, and flilie doth
entice.*

So mischiefes often trye by faire
meanes, rather then by open
force to assaile those, they would
subject; and rather seeke opor-
tunity to Receive, then a just
warre. And like as heretofore
many ancient Chieftaines did use
to terrifie, by some strange strata-
gems and sudden devices, their
enemies; thinking it more safe
to fright, them with panique
feares then with Armes : So vice,
whilst it artificially doth frame
a combat, it placeth *Intemperance*
perdue, as it were in the field, or
sends this Monster as a spy into
the little Isle of man; which by
ill customes and enticements,
may

may draw him into Voracitie,
Gluttony and Incontinencie :
which sprigs of Vices, like the
darke pathes of errours, deceive
and draw many men into most
dangerous precipices ; otherwise
the most dissolute persons would
abhor to act those things, which
are undecent ; if they were not
newly varnished with some a-
dulterate commixtions. Let *Tem-
perance* therefore be as a watch-
tower or lanthorne unto a *Tra-
veller* ; by whose bright rayes,
not clouded with the dark fumes
of luxury, he may rightly steere
his reason in this Sea of Advers-
ties, and so may preserve his dis-
cretion untainted from any im-
modest word or deed.

The second generall observation is referred to inquisition or enquiry, to wit, the enquiry of the Common-wealth, in which thou art conversant after the common romances & conceipts of the vulgar. Then such inquisition (except it be very moderate and discreet) there is nothing more vaine, unprofitable or empty. For certainly it is a most vaine and frivolous thing to enquire about every sleight rumour, which is set abroad by the common people, and to discourse of other mens affaires, as of our own; Since such men rather amongst the learned, deserve the opinion of vaine curiosity, then learned Science.

This

to travell safely and profitably. 151

This vice is by *Cæsar* in his *Commentaries* and *Nico Flisclinus* in his *Iulius Redivivus*, *Act.2.Scen.4.* attributed to the barbarous *Celtes* or *Gaules*.

These men (quoth my Author) have a very barbarous and rude custome; for as soone as they see forreigne Merchants, they compasse them round in the streetes, and enquire most nicely of the state of those Forraigners from whence they come. The Merchants being compelled by their importunities to answer unknown or unfitting questions, many times invent such tales as may please them best, and seeme most credible; Which they hearing, forthwith they set upon

H 4

their

their consultations, and according to these relations dispose of their affaires; then the which there cannot be devised a more rash and inconsiderate folly. There are no people more miserable therefore then such men, which suffer their eares to be perpetually filled with such newes; (which suppose they are strained upon the racke, if one day bee spent quietly and studiously.) Hence it is that such men, for the most part are perpetually subject to exorbitant passions, unquiet motions, and sudden feares; for being filled with choller and melancholy, through the overmuch agilitie of their apprehensions, and the uncertainty of their resolutions,

to travel safely and profitably. 153

lutions, they continually have
those galleries of reason, their
heads stuffed with the undige-
sted and crude rumours, which
they so much affect and hunt af-
ter. Of these *Lucretius*:

Some men inconstant in each City,
fear

The houses, lest in pieces they should
tear

Their limbs with falling: others
leat the ground:

Should gaping open and enlose them
round.

These panique terrors tell some that
the earth:

Will now dissolve, and have another
birth,

And opening her yestie jawes, will fall
Into a Choe and thus ruine all.

H. 5,

Let.

Let this be therefore a caution to be observed by a Traveller, not to take newes upon trust, concerning strange Commonwealthes : becaule hardly such an inquisitor can obtain any remarkable knowledges, and yet is most subiect to be ensnared by promoters. Rather let choise and silent narrations (although fewer in number, and perchance not seeming to every companion so plausible, be his ayme,) such are the observations of Antiquities, Edifices, Libraries; the descriptions of the places of battels, and the changes of the governments of cities. In this path let moderation be also his guide : that if he happen to strike upon some

some difficult passages, he may retract his footsteps; before he be to farre gone.

The third observation is more generall; to wit, that a travellour ought with his vigorous and festive carriage, to conjoine magnificence according to his ability.

For a poore, and ill accoutred tra-

vellor is the most ignoble creature in the

world. All men in a

manner, (such are these

later times) are esteemed

from their outward

comportment; but espe-

cially travellours. To this

magnificencie, let there be added

a manly reservation, for some

men attributing all their best

gestures.

*Nil habit
infelix
pauper
tas duri-
us in se,
quam
quod ri-
diculos
homines
facit.*

Gestures to a kind of easinesse or
 (rather parasitisme) and dedica-
 cating, whatsoever they can get
 from others or exhaust from
 their owne, to vaine ostentation,
 doe faile in the especiall parts of
 splendor, fame and reputation.
 From this precipice we must be-
 ware, least that wee yeeld to
 much to exteriour pompe, and
 little or nothing to discreet me-
 diocrity. For when once our
 familiar affaires, and the opinion
 of our credits are subjected to
 wast; it is scarce credible, how
 soone these buildings of our
 estates and fortunes decay. And
 therefore most wittily doth the
 Comedian *Plautus* induce the
 young Cavalier *Philolaches* in the
 first.

to travell safely and profitably. 157

first Act. 2. Scene of his Com: *Mostellaria*, comparing himselfe unto a Carpenter, and his estate unto a new building which unlesse it be perpetually repaired, and often new furbished;

*Venit imber, lavit parietes, perpluunt
Tigna, putrefacit aer operam fabri:
Nequior jam factus est usus adium.*

*A tempest comes, the wals are wash'd,
and all*

*The strongest rafters soone begin to
fall,*

*Corrupted with the foggie aire; and
streight*

*The house decaying falls by its owne
weight.*

And no wonder is this sudden
mutation & quoth *Lucretius*:) be-
cause :: The

*The houses in the streets doe often
shake,*

*And mov'd by rattling Carres doe
trembling quake.*

Let magnificence therefore bee moderately mixed with this manly discretion : lest that wee overmuch contract the goods we have by the divine providence allotted unto us : or (without the just care of a discreet steward) suffer them over-nimble and fluidly to slip from us.

The fourth observation of a Travellour should be the study of the best things. For many there are which seeke forraigne Countries to no other end indeed, but to satisfie their sensuall pleasures. But *Trismagistus, Apollonius,*

to travell safely and profitably. 159

nius, Mercurius, and Pythagoras, the antient quaternio of travellers and wise men, to this end only did leave the sweet ayre of their Countreys, that they might returne enriched, with the generall magazine of knowledge.

Neither travelled these Worthies that they might only behold the outward shapes, countenances, and appearances of men; but that they might understand their Manners, customes, languages, learning; and that they might be capable of those grounds and foundations, which may prove Canons and Theoremes of future Sciences. Let therefore a traveller heare of no famous Polititian, or learned Scholler,

Scholler, but let him endeavour
(if he may) to bee his Visitant,
and rather let him study to see
such a miracle of science; then
the lofty buildings of the most
aspiring Cities; that he may un-
derstand from this Oracle of the
Muses those things, which may
both delight and instruct him.
Thus many learned judicious
travellers (even from the rising
of the Patron of the Muses) came
to Rome or Padua, to visit *T Livius*
us, the most exquisite builder of
all prophane Histories. Thus as
yet is *Cor. Tacitus* honoured in
most moderne languages: and
amongst the starres of this latter
age *Erasmus, Vives, Polidorus, Mu-*
retus, Lipsius, Gruterus, &c. were
im.

to travell safely and profitably. 161

in their houses, schooles, studies, visited with no small (I had almost said) adoration. Let also a traveller passe by no Library of worth, (but if that opportunity may permit) without searching and observing it, committing to memory those things there which he findeth rare, and not regarding those sleight vanities, which the Market or Tavernes may afford. These judicious speculations also being referred to this one and onely end, that at his returne he may excell in the *Knowledge of the best things.*

To this let there be added, a constant resolution. In all business whatsoever we undertake the chiefe ornament and advancement

vancement is constancy : especially in those things, which take force from our resolutions. In this purpose of travel (if we may beleve ludicrous *Lipsius*) there is need of a twofold caution, that our intent be well founded ; and then that it be cōstant. For a mind that is mutable, gathers not the juice of erudition. Because it imployeth the times of discipline to please extravagant passions. Discreet frugality is an excellent remedy against these. But frugality it self is a most vain & idle name, yea often the cover of wretchedness and penury, unlesse judicious moderation may be the director of our expences. Then indeed our manner of living truly shineth, & strengtheneth.

strengthened with the glory of reason, groweth famous. Avoid also the distraction of businesse, which often hindereth the intents of a travellour.

For a iudicious man undertaketh not his peregrination, to be pragmaticall after the manner of lawyers, but when his leasure serveth him, that he may observe by action; because he often, which is to busy in the practique part, can hardly learne any thing, whilst he doth spend his time in superficiall follies, or needlesse businesse, and so both loseth science, and experience. *Then which, what is more ridiculous?* For the age of man being distinguished, and separated into proper seasons;

164 *A Treatise of direction, how*
seasons, hath unto them opposed
severall faculties. And youth (for
in our childish yeares some men
prohibit us to travell) seemeth
to be the middle centre of *Practise*
and *Theorie*. Let therefore time
be so allotted, and distributed un-
to thy businesse, that thou mayst
not bee inforced to neglect the
due seasons of meditation. At all,
and in all ages it is most conve-
nient to meditate; *Neither is*
there any degree in the world that
may not be adorned, and advanced by
learning.

To this part adde the modera-
tion of thy gesture and behavi-
our; for as speech is the Index
of the minde: so is gesture a de-
claration of thy naturall inclina-
tions

95
to travell safely and profitably. 165

tions. So *Ambrose* is reported to have refused the service of two Deacons in the Church, being offended with the levitie of their behaviour; besides, nothing is so mutable as gesture, or more obnoxious to censure in Forraigne parts; whose opinions, who often lightly doth contemne, is without doubt to be accounted of a Dissolute inclination.

The



The Epilogue.

THese are the observations, and Cautions, (most D.Brotter) which especially are to be observed by those, which purpose to travell into Transmarine Regions; as for many other directions if they be not referred, to the forenamed Canons or Topique places; I have alwayes thought them, the subjects of Common use and experience.

FINIS.

and
ker)
rved
l in
ma
re-
s or
ayes
om-